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Biography.

From the Christian Observer.

MEMOIRS OF MRS. LETITIA COCKBURN.

MRS. LETITIA COCKBURN was descended in the female line from the noble family of the Russels. Losing her parents when young, the care of her education devolved on an affectionate aunt; a woman of fine sense, polished manners, and exemplary virtue. Whilst under the age of twenty she was united to an officer in the army; who, by distinguished merit in his profession, attained to a high military rank. In this situation she was led to mix with persons in the upper ranks of society, and to partake with the gaiety of youth, of the pleasures and dissipation peculiar to the fashionable world. But though placed in such unfavourable circumstances, she still discharged, in a conscientious manner, the duties of a wife and a mother. Nor did her intercourse with the world make her forget the importance of religion: she had been taught, whilst a child, to think of religion with the highest reverence, and the impression remained after she was grown up. She was in the constant habit of reading her Bible, nor did she permit herself, at any time, to neglect attendance on public worship, or the exercise of private devotion. She even persuaded herself that she loved God and kept his commandments; in short, that she fulfilled every demand which religion had, either on her

life, or her affections: she was therefore perfectly at ease in the course which she was pursuing. But it pleased God, by means of some afflictive dispensations, to lead her to consider her ways more perfectly, to perceive their vanity, and by degrees to appreciate more justly her state and character before God, and to apply her heart to true wisdom. After drinking deeply of the bitter cup of affliction, she found that the world, with all its pleasures, was a miserable comforter; that her best friend was her God and Saviour, and her safest counsellor the word of his grace. Various events leading her to a more private situation in life, she was now less diverted from religious pursuits; and to the utmost of her ability she employed herself in the exercise of piety, benevolence, and charity to the poor. Indeed she was by nature generous, kindly affectioned, and given to hospitality, though, at the same time, her temper was hasty, impetuous, and impatient of restraint.

It pleased God, in his great goodness at this time, to introduce to her acquaintance several persons, who "knew the grace of God in truth," and who did not shun to declare to her the whole counsel of God. Their friendly admonitions for some time seemed

Obituary.

In England, May 6, WILLIAM PETTY, Marquis of Lansdown, Earl Wycombe, Viscount Calne, Baron Wycombe, in England, Earl of Shelburne, (the title he used to be known by in America) Viscount Fitzmaurice, Baron Dunkerson, in Ireland, Knight of the Garter, and a General of the Army, aged 69. He filled a large space in society as a statesman, an orator, an accomplished gentleman, a liberal patron of the arts, and a most amiable man in private life.

At Paris, M. FRANCIS TANOISE, clerk in the French treasury, aged 88. He left behind him no less than ten widows, though he was a bachelor until 1792. In his will he declares he never intended to marry, had not the National Convention passed the law for easy divorces. He leaves to each of his widows an annuity of 200 livres (50l.) as he says they were all equally dear to him. Not one of them is yet thirty years of age.

In Russia, March 20, the Right Rev. Father GABRIEL GRUBER, General of the Society of Jesuits.

In Berlin, Feb. 25, FREDERIQUE LOUISA Queen of Prussia, of the House of Hesse d'Armstadt, and widow of Frederick William II. King of Prussia, born Oct. 16, 1751, aged 54.

In Jamaica, Mrs. MILLS, aged 118; she was followed to the grave by 295 of her children, great grand children, and great great grand children, sixty of whom named Ebanks, belong to the regiment of militia for St. Elizabeth's parish. For 97 years she practised midwifery, during which period it is stated that she ushered 143,000 persons into the world! She retained her senses to the last, and followed her business till within two days of her death.

At Brandon, (Ver.) of the Scarlet Fever, alias Canker Rash, on the 2d of May, MATILDA HARRIS, aged 10 years. On the 4th, NABBY HARRIS, in the 17th year of her age. On the 9th, LUCINDA HARRIS, in the 14th year of her age. On the 21st, OTIS HARRIS, aged 19; children of Mr. Nathaniel Harris, of that town. The parents of the deceased appear to endure these afflicting dispensations of divine Providence, with the meekness and fortitude of Christians. In July, 1806, they buried two daughters who died of the dysentery.

June 19th, Mr. GEORGE TUCKER, of Milton, aged 56, in attempting to place himself on the tongue of a waggon, he was driving through Roxbury, accidentally fell before the wheels, which passed over his body, and instantly terminated his life.

In Portsmouth, June 8th, Mrs. MARY, the amiable consort of the Rev. Dr. BUCKMINSTER, aged 39. She was in the enjoyment of her usual health about three hours previous to her death.

In Mifflin county, (Penn.) the Rev. Mr. LOGAN. The manner of his death was remarkable: For a considerable time he had been ailing, but was still able to officiate in the pastoral office. On the 19th ultimo, he went to church as usual, performed divine service, and immediately afterward sunk down in the pulpit, and expired.

At NEW HAVEN, (Conn.) Mr. ELISHA ATWOOD, by the bursting of an over-charged musket, a piece of the barrel passing through his head.

In Boston, the 15th inst. Mr. THOMAS BALDWIN, jun. aged 21, the only son of the Rev. Dr. Baldwin. He was assistant instructor in one of the publick schools in this town, in which situation he gave general satisfaction. Open in his deportment, he possessed a mind truly generous, and a heart void of deceit. He bore a formidable operation and most afflictive disease with manly fortitude, and met the last enemy with that firmness and resignation, which consoles the bereaved parents and friends, and leaves them to sorrow, not as those without hope.

Drowned, on Saturday afternoon, June 29, in the outer harbour, Mr. GEORGE SPRAGUE, of Boston; he was on a party of pleasure with a number of his friends, and was unfortunately knocked overboard by the shifting of the boom. He was a young man of most amiable character.

In Cambridge, on Friday evening last, JACOB SHEAFE WILLARD, aged 17, son of the late President Willard, and student at the University.

In Boston, suddenly, Miss ANN G. HINCKLEY, aged 20.—Miss HANNAH FENNO, aged 46.

At Wrentham, July 25th, Mr. PRINCE-THAS UPHAM, aged 37.

Poetry.

ON READING THE LIFE OF COWPER.

Addressed to Mr. H.

PLUNG'D deep in sorrow,
And dead to all those phantom forms of bliss,
Which once awoke this soul to keen delight ;
To nature's charms, to friendship's sacred glow,
And e'en to hope's delicious transports dead,
What magic pow'r shall set the prisoner free,
And give again forgotten ecstasies ?
Is it a dream, or do those favoured souls,
Who from high heaven inhale celestial light,
And beam benevolence on meaner worms,
Is it a dream, or do they round my home,
This little nook obscure, diffuse their beams.
Steal the torn heart once more from Mis'ry's
grasp,

And bid it rise and glow with Virtue's fire ?
Yes, 'tis reality, the saint, the bard,
With silent awe long honoured and rever'd,
Discloses the mild graces of his soul,
Refinement, tenderness, benevolence,
And with a charm ineffable, unfolds
All that is excellent in human kind.
I thank thee, Heaven, that earth is not so poor,
As once I deem'd it ; that there still is left,
Who taste of friendship's hallow'd mysteries,
Who fill domestick life with peace and love,
Who carry on celestial intercourse,
And who by virtue's animating aid,
Make life's uneven path " a downy road ;"
And though there comes an hour, an awful hour,
When Mary's soothing voice is heard no more,
And Cowper's throbbing spirit sinks to rest,
Translated, where the just made perfect, dwell
Live, rise, and reign for ever ; and when night
Veils Earth's mysterious miseries from my
view,

I see their sainted forms, hear their soft hymns,
And fain would dream, that me, such inter-
course

Deny'd below, they beckon to their rest !
HAYLEY, this importune of praise forgive,
Forgive presumption, which thy work inspires.
To snatch from misery's grasp, and fling de-
light,

Long, long untasted, o'er an ardent mind,
To thee is higher bliss, or much I err,
Than to bestow on them another rose,
Whose path already, fate has strew'd with
flowers.

Friend of the sainted Bard, farewell, farewell.
But if perchance, when sorrow's school shall
close,

Admitted to the threshold of the place,
Where holy souls convene in better strains,
There will I thank thee for suspended grief,
For richest gleams of intellectual bliss
Lighting a darksome passage to the tomb.

M. Mag.

THE DECALOGUE.

I AM the Lord thy God, serve only me,
Before no idols impious bend the knee :
Use not my name in trifles or in jest ;
Dare not profane my sacred day of rest ;
E'er to thy parents due obedience pay ;
Thy fellow creature, man, thou shalt not slay ;
In no adult'rous commerce bear a part ;
From stealing keep with care thy hand and
heart ;
All false reports against thy neighbour hate,
And ne'er indulge a wish for his estate.

Europ. Mag.

LINES from Cowper's " CONVERSATION,"
applied to the Character of the late SAMUEL
STENNETT, D.D.

OH I have seen (nor hope perhaps in vain,
E'er life go down to see such sights again)
A veteran warrior in the christian field,
Who never saw the sword he could not wield.
Grave without dulness, learned without pride,
Exact, yet not precise, though weak, keen ey'd ;
A man that would have foil'd at their own play
A dozen would-be's of the modern day :
Who, when occasion justified its use,
Had wit as bright as ready to produce ;
Could fetch from records of an earlier age,
Or from philosophy's enlighten'd page,
His rich materials ; and regale your ear
With strains, it was a privilege to hear,
Yet, above ALL, his luxury supreme,
And his chief glory, was the GOSPEL theme.
There he was copious as old Greece or Rome.
His happy eloquence seem'd there at home.
Ambitious, not to shine, or to excel,
But to treat justly what he lov'd so well.

Christian Observer.

HYMN SACRED TO TRUTH.

HAIL, Sacred Truth ! whose piercing rays
Dispel the shades of night,
Diffusing o'er the mental world
The healing beams of light.

Till THOU appear, the wounded soul,
In agonizing pain,

The way of peace incessant seeks,
But finds her efforts vain.

Philosophy, and Moral Sense,
With their officious pride,
Conduct to labyrinths of woe
Whom they presume to guide.

JESUS ! thy word, with friendly aid,
Withdraws our wand'ring feet,

Converts the sorrows of the mind
To joys divinely sweet.

The banner of thy cross display,

Dear signal of thy love :

Till ev'ry tongue confess thy sway,

And ev'ry heart approve,

Europ. Mag.

to be as seed buried in the earth ; but at length it produced fruit to his glory. As she was returning from church on the 25th of May, 1804, she was attacked with a painful and dangerous disorder, and from that time she became evidently more alive than ever to the great concerns of eternity. Deeply convinced of the spirituality of God's holy law, and of her own guilt in having violated it, she plainly felt her awful situation as a lost sinner, and was led by the Spirit of God to flee for refuge to the hope set before her in the gospel. Her disorder, though slow in its progress, was not to be overcome : but to her own consolation, and the great joy of her friends, as her bodily strength declined, her spiritual strength manifestly increased day by day. While discoursing with her beloved son, she would often say to him, " I know not to what cause to ascribe it, but I never felt such calm resignation to the will of God, during any former illness, as I now do." When she perceived his grief and anxiety on her account, she sweetly reproved him for it. Though in much pain she complained not ; and with little or no hope of recovery she was perfectly calm, and in her words and actions mild and gentle as a lamb. Even when much enfeebled, she was often heard to sing parts of the Magnificat in a clear fine voice, particularly the words " My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and during the sharpest paroxysms of pain she would often repeat, *Glory be to God.*—At intervals of ease she requested her dear daughter-in-law, whose attentions were unremitted, to read to her the seven first, and the last stanza, of the 139th Psalm, N. V. Du-

ring the conversations which she frequently had with a pious clergyman of the Church of England, who frequently visited her in her illness, and who was made the instrument of great good to her soul, when reminded by him of her lost estate by nature, and that the atoning blood of Christ was the only foundation of her hopes, she constantly professed that she knew she was a sinner, had no merit of her own to plead, and that her only hope was in the tender mercies of her Redeemer, who shed his blood for the remission of sins.

Toward the latter end of September her disorder had made such ravages, that hope was at an end, and about the last ten days of her life she was confined wholly to her bed. Frequently and most devoutly did she beseech God in his mercy, to bless her children and friends, and to forgive all who had injured her, declaring that she herself most cordially forgave them. Such declarations she made repeatedly and emphatically before her participation of the sacrament of the Lord's Supper, in which solemn act of devotion her fervid piety was highly edifying. The prayers of her pious friends had been repeatedly offered at the throne of grace for divine support and consolation ; and both were now extended to her in a remarkable manner. Her soul appeared to be filled with a sense of her Saviour's love, and she seemed to have a foretaste of the happiness which awaited her in that better world to which she was fast approaching. On the day before her death, she suffered great pain, and was very restless. On the next day, which was her last, she appeared perfectly easy, with a placid smile in her countenance expressive of the serenity that pre-

vailed within. Bean's Prayer for Departing Souls was read, and, after some interval, the Commendatory Prayer for a Person at the Point of Death, which, after another interval, was repeated. As the prayer advanced her breathing became weaker; and as the prayer ended she breathed her last. Her spirit and the intercession of her christians friends, it is hoped, ascended to heaven together. Her son, who had not moved from her bedside for a considerable time before her departure, held her hands between his at this solemn moment, and received her last breath. Not a groan nor throb was heard, nor was the least change of countenance perceptible.—She fell asleep in Jesus.

Thus died this excellent woman, at her son's house in Lansdown-place, Bath, on Sunday evening, the 11th of November, 1804, in the seventy-second year of her age. May every reader of this narrative, encouraged by so striking an instance of divine mercy, become a follower of them who, through faith and patience, inherit the promises; that, together with those who have died in the Lord, he may be a joyful partaker of that blessed rest which remaineth for the people of God.

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From the Christian Observer.

LIFE OF ST. IRENAEUS.

HISTORY has conveyed to us few particulars of the first years of the life of Irenæus, and has not even specified his country, or the place of his birth. There is, however, sufficient ground for believing him to have been a Greek, and to have acquired in his youth a competent acquaintance with the philosophy and literature, which were then in vogue. The circumstances which led him to embrace

christianity are no where mentioned; but it appears, from his own writings, as well as from the testimony of Eusebius and Theodoret, that he was placed, at an early age, under the instructions of St. Polycarp, the Bishop of Smyrna, who had been the disciple of St. John. His words are, "when I was yet a child I was in the Lower Asia with Polycarp;" and "I remember the things then done better than what has happened of late; for what we learn being children, increases together with the mind itself, and is closely united to it: Inasmuch that I am able to tell even the place where the blessed Polycarp sat and discoursed; also his goings-out and comings-in; his manner of life; the shape of his body; his discourses to the people; the familiar intercourse which he said he had with John, and with the rest who had seen the Lord; and how he rehearsed their sayings; and what they were which he had heard from them concerning the Lord, his miracles, and his doctrines. According as Polycarp received them from those who with their own eyes beheld the word of life, so he related them, agreeing in all things with the scriptures. These things, by the mercy of God bestowed on me, I then heard diligently, and copied them out, not in paper, but in my heart; and by the grace of God I do continually and sincerely ruminate on them."

The account which has been already given of Polycarp* sufficiently shews, that by him Irenæus must have been taught the true and uncorrupted doctrine of the Apostles; and was likely also, considering the deep reverence

* The life of Polycarp shall be given in a future number.

which he felt for his master, to imbibe from him a spirit nearly allied to theirs. Accordingly we find him, in after life, to have been an eminent example of the effect of genuine christianity in sanctifying the heart, and elevating the soul above worldly and sensual objects.

Irenæus is also said to have been, for some time, a scholar of Papias, the Bishop of Hierapolis,* a man of unquestionable piety, but of a weak judgment and narrow understanding, which, leading him to misapprehend some of the more abstruse parts of scripture, proved the occasion of great errors in many who followed him and revered his memory; errors, the contagion of which Irenæus himself did not wholly escape.

Of the life of Irenæus nothing more is known until the year of our Lord 177. We then find him acting as Presbyter of the Church of Lyons in France, under Pothinus, who was Bishop of that see. The circumstances which led to his being placed in this situation have not been recorded: but the gospel having been first planted in Lyons, at no very remote period, by means of missionaries sent thither by one of the Asiatic churches, the Gallick christians probably continued pastors from the same quarter; availing themselves for that purpose of the commercial intercourse subsisting between the two countries. Pothinus, the Bishop, was evidently a Greek as well as Irenæus.

Soon after Marcus Aurelius Antonius† had succeeded to the

* Papias had likewise been a disciple of St. John.

† This is the same person whom Mr. Pope celebrates in the following lines:

throne of the Cæsars, a persecution commenced against the christians, which continued with only occasional and partial intermissions during his reign of nineteen years.* In 177, the storm of this persecution fell with peculiar violence on France, and particularly on the churches of Lyons and Vienne. An account of the miseries which it there produced is contained in an epistle addressed by these churches to their brethren in Asia and Phrygia, and written, as is most probable, by Irenæus himself; the substance of which will now be given.

.....

“ Who noble ends by noble means obtains,
Or failing smiles in exile or in chains;
Like good Aurelius let him reign or bleed
Like Socrates; that man is great indeed.”

It would not have suited the poet's purpose, or rather that of his infidel instructor, Bolingbroke, to have exhibited to view, as eminent examples of virtue, those whose ardent love of Christ, and whose realizing views of eternity, had rendered them superior to every worldly or selfish consideration: whom neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor the sword, could move from the prosecution of the noblest end; the glory of God, by the noblest means; an entire devotedness of themselves, souls and bodies, to his service. No, it is the implacable persecutor of those very men, every period of whose history is stained with their blood, and whose delegated cruelties toward them (though they were, indeed, the excellent of the earth) cannot be read without indignation and horror; this is the man whom our christian Poet selects as his pattern of imperial magnanimity, of true goodness and nobleness of mind! See Milner's Church History, Vol. I.

* It was to the fury of this persecution that St. Polycarp and Justin Martyr, fell victims.

SUBSTANCE OF THE EPISTLE, &c.

We are unable to give you any adequate idea of the fury manifested by the heathens against the saints, or of the sufferings of the blessed martyrs. Our grand adversary assailed us with all his might, and left no method of cruelty unpractised. We were forbidden to appear in the baths, or the forum; in any house except our own, or indeed in any place whatsoever. But the Grace of God fought for us, preserving the weak, and exposing to the fury of the tempter those chiefly, who, being armed with patience, were able to withstand his assault, and to endure every species of pain and reproach, esteeming them light and trivial, for the sake of Christ, and the glory which should follow. They first courageously sustained the shouts, blows, plunder, stonings, and all other outrages and indignities which an exasperated mob could be expected to inflict. They then underwent a public examination, and confessing themselves to be christians were shut up in prison. When the president arrived, they were brought before his tribunal, and treated with the utmost brutality. Vettius Epagathus, an eminent example of piety and devotedness to God, was moved with indignation at witnessing such a perversion of justice, and requested permission to repel the charge of impiety which was made against the christians. His request was refused, and he himself, confessing that he was a christian, was numbered with the martyrs. But having within him the Holy Spirit, and being a genuine disciple of Christ, he gladly laid down his life for the brethren, *following the Lamb whithersoever he goeth.* Oth-

ers were examined at the same time, who proved illustrious and ready martyrs; while some proved unequal to so great a combat. Of these ten fell away, whose case filled us with deep dejection on their account, and with alarming fears, not of being tortured, but lest any of us also should be tempted to apostatize from the faith. The most eminent persons of both churches were now daily apprehended, and with them some of our heathen servants, who were induced, by the dread of torture, to charge us with eating human flesh, and with other practices not fit even to be named. This incensed, beyond all bounds, against us many even of those who before had been more moderate. The holy martyrs were now called to endure inexpressible tortures, Satan endeavouring to extort from them also some slander against christianity. The rage of the multitude, as well as of the president and the soldiery, was chiefly directed against Sanctus, a deacon of Vienne; Maturus, who had only recently been baptized; Attalus, of Pergamus, a main pillar of the church; and Blandina, who, notwithstanding our fears for her weakness, was supplied with so much fortitude, that even those who in succession were torturing her from morning till night were worn out, and owned themselves vanquished. They were even amazed that she should be still alive, mangled and pierced as was her whole body. But in the midst of all her torments, it seemed to abate her pains, and to recruit her spirits to be able to say, "I am a christian, and no wickedness is acted among us."

The astonishing courage with which Sanctus encountered the intense sufferings he was made to

undergo, excited in an extraordinary degree the rage both of the governour and the torturers. At last they applied red hot plates of brass to the tenderest parts of his body : these were indeed burnt ; but he still stood unmoved, and firm in his confession, being refreshed by that heavenly fountain of living water which flows from the body of Christ. His body was now one continued wound, and scarcely retained the human form ; but Christ wrought wonders in him, shewing that nothing is to be dreaded where the love of God, and the glory of Christ are present. For some days after, while his body was in an extremely tender state, swollen and inflamed by what he had suffered, they hoped, by repeating the same course of tortures, to subdue his constancy ; or at least to strike a terror into the rest. But so far was this from being the case, that under this second infliction he seemed, by the grace of Christ, rather to recover his former shape, and the use of his limbs.

Biblias, one of those who had denied Christ, was now brought to the torture, in the hope of compelling her to charge the christians with impious practices. But on being tortured, she seemed to awake as it were out of sleep, and to be reminded by her present sufferings of the everlasting torments of Hell. Denying, therefore, the truth of such allegations, she added, " How should such persons eat children to whom it is unlawful even to eat the blood of beasts ? " She then confessed herself a christian, and was added to the army of martyrs.

The torments already inflicted proving ineffectual through the power of Christ, the martyrs were imprisoned in dark and noisome

places, their feet distended in the stocks, till many were suffocated, and others died in prison of the tortures they had endured. Many, however, survived, notwithstanding their destitution of all human aid, being strengthened by the Lord.

Pothinus, the Bishop, who was above ninety years of age, and very infirm in body, though strong in spirit, was now brought before the tribunal, and having, amid the shouts of the multitude, witnessed a good confession, he was violently dragged about and inhumanly beaten, until scarcely any breath was left in him. He was then cast into prison, and after two days expired.

It is particularly worthy of remark, that such as on being seized had denied Christ partook of the same miseries in prison as the martyrs, being treated as guilty by their own confession of murder and incest ; while they were destitute of the joy of martyrdom, the hope of the gospel, the love of Christ, and the consolations of the Spirit of God. Oppressed with the pangs of guilt, their dejected looks distinguished them from the faithful, who went forth cheerfully, their countenances beaming with grace and glory : moreover, the very heathens reviled them as cowards and murderers. When the others observed these things they became more steadfast in the faith, and yielded not to the suggestions of the devil.

The martyrs suffered death in various ways. Maturus, Sanctus, Blandina, and Attalus, were produced on one of the days of the shews before the wild beasts in the amphitheatre. There the two first again underwent all sorts of torments, having been previously scourged in their passage thither.

They were torn, and dragged up and down by the wild beasts, and subjected also to every barbarity which the populace chose to call for, and at last to the iron chair, in which their bodies were so broiled as to produce a most offensive odour. Nor did the cruelties of their persecutors end here, but were continued with the utmost fierceness until these two holy men at length expired under their sufferings.

Blandina was suspended to a stake and exposed to the wild beasts; and forming as she hung the figure of a cross, her appearance served to encourage the christians by exciting a lively recollection of Him who was crucified, that he might obtain for those who believe in him and suffer for his sake, eternal communion with the living God. None of the beasts touching her, she was taken down and cast again into prison, being reserved for another combat. Attalus also, being vehemently called for by the populace, came forward with serenity, and was led round the theatre, preceded by the tablet, on which was inscribed, "This is Attalus the christian." The rage of the people against him was excessive: but the president understanding that he was a Roman citizen remanded him to prison, till he should learn the will of the emperor respecting persons in his circumstances. The respite which was thus obtained, proved highly beneficial to the church. The mercy of Christ conspicuously appeared in the patience with which he armed his servants: and by means of the martyrs, most of those who had renounced the faith were born anew, and acquired courage to profess themselves christians; and being joyfully restored to the bo-

som of the church, they longed for a fresh opportunity of being examined. The emperor's orders were, that such as confessed themselves christians should be put to death by torture, and that the apostates should be dismissed. It being now, therefore, the time of the public games, the martyrs were again brought before the populace. Such of them as were Roman citizens were beheaded, the rest were thrown to the wild beasts. Christ was now in a particular manner glorified in those who had formerly apostatized; for boldly avowing themselves christians they also were added to the number of the martyrs. None now remained in a state of apostacy but a few whose conduct had always been a reproach to christianity, and had shewn them never to have possessed true faith, nor to have had the fear of God before their eyes.

During the course of the examinations, one Alexander, who was distinguished by his love of God, by his boldness in preaching, and by his apostolical endowments, stood near the tribunal, and with gestures animated the christians to profess the faith. This conduct excited the indignation of the populace against him, and being interrogated and confessing himself a christian, he was condemned to death. The next day he and Attalus were exposed together to the wild beasts, and having sustained all the usual methods of torture, were at last run through with a sword. Alexander expired without having uttered a word or a groan, communing inwardly with God during his conflict. But Attalus, when placed in the iron chair and thoroughly scorched, said, "You indeed devour men, but we neither devour men,

nor practice any other wickedness."

On the last day of the shews, Blandina was again brought forth with Ponticus, a youth of fifteen (who had both been daily led in to see the tortures of the rest :) and the multitude being greatly enraged against them on account of their firmly refusing to swear by the idols, and their contemning the gods, no pity was shewn either to the sex of the one, or the youth of the other. The whole circuit of tortures was inflicted on them without effect. Ponticus, after a most heroic exertion of patience, to which he was animated by his sister Blandina, gave up the ghost. Blandina, having first been scourged and exposed to the wild beasts, and also set in the iron chair, was at last enclosed in a net and thrown to a bull, which tossed her for some time : she still appeared, however, superior to all her sufferings, borne up by hope and faith and communion with Christ, until being run through with a sword, she at length breathed out her soul. Even the heathens owned that no woman had ever before sustained such tortures. But their rage was not yet sated. On the contrary, it was heightened by their disappointment to such a degree, that they cast to the dogs the bodies of those who had died in prison, as well as the mangled remains of such as had been torn by the wild beasts, or scorched, or beheaded, watching day and night lest any should bury them. Some gnashed with their teeth on the dead bodies. Others derided and insulted them. Even the more sympathising

tauntingly asked, Where is their God, and what advantages have they derived from that religion, which they preferred to life ? At the end of six days the bodies of the martyrs were reduced to ashes, and thrown into the Rhone, that no remains of them might be found on the earth. This was done by the heathens under the vain idea of deterring others, by destroying their hope of a resurrection : for it was this hope, they said, which led men to introduce a strange and new religion, to condemn the most exquisite torments, and even joyfully to undergo death. "Let us now see if they will rise again, and if their God is able to assist them, and deliver them out of our hands."

This epistle gives us a high idea of the piety of Irenæus, to whose worth a farther testimony is given by Eusebius in an extract from a letter addressed by the church of Lyons to Eleutherius, Bishop of Rome, wherein Irenæus is spoken of as "a follower of the Testament of Christ," and strongly recommended. It appears from this extract, that it was intended that Irenæus himself should be the bearer of the letter ; but whether he actually proceeded on the mission is not certainly known. Circumstances seem to favour the supposition that he visited Rome about this time. His stay there, however, could not have been of long duration ; for on the martyrdom of Pothinus, about the year 179, Irenæus was chosen to succeed him as Bishop of the church of Lyons.

(*To be continued.*)

Religious Communications.

For the Panoplist.

THE WICKEDNESS OF SKEPTICISM IN RELIGION.

DOUBT and indecision in any business are unhappy and injurious; in religion they are wicked and fatal. While the mind is clouded with uncertainty, it has little comfort in the promises of religion; it has little dread of its threatenings, and yields a reluctant obedience to its laws. As decision elevates, so uncertainty depresses a rational being. Where light shines, to be undetermined respecting things of serious aspect, to have no fixed opinion respecting things of infinite moment, is to wound the dignity of reason, to disclaim the honours of a sound mind.

Uncertainty respecting religion is criminal, because there is *evidence* to satisfy a teachable mind. To suppose that God has required a religious belief of men, without affording them evidence for the basis of that belief, is a gross reflection on his goodness. Nothing can present the Divine Being in a more dismal form, than to suppose he requires faith, where he has not furnished conclusive evidence.

No man is under *obligation* to believe without evidence; where there *is* evidence, it is always criminal not to assent. That the fullest credit ought to be given to revelation, a superficial examination alone will make sufficiently certain. Christianity is supported on a solid basis. We have, to say the least, as great reason to believe there were such persons, as Jesus Christ, Paul, and Peter, who did the things ascribed to them, as we have to believe

there were such men, as Cicero, Seneca, and Cæsar, who did the things ascribed to them. The history of the New Testament has all those marks of authenticity, which give credibility to other ancient writings; and Jewish and pagan writers confirm many parts of the narrative. The learned Dr. PRIESTLEY asserted that "No other history is attended with any evidence, that can be compared with that of the gospel."

JOSEPHUS gives information concerning, "One Jesus, a wise man, if yet it be lawful to call him a man." He mentions his "miracles, crucifixion under PONTIUS PILATE, his resurrection the third day, and his numerous followers in his time." Within seventy years after his death TACITUS wrote of "Christ, as the author of the christian name, and put to death by PONTIUS PILATE, the Procurator in the reign of TIBERIUS." PLINY wrote to TRAJAN concerning "the christians, that they were wont to assemble together on a set day, and to sing hymns to CHRIST, as GOD." Near the same time SÜETONIUS wrote, that the Emperors punished the christians on the score of their professing CHRIST. Neither Pagans nor Jews, who lived near the time of CHRIST, denied the miracles he performed. Thus have enemies given their testimony in support of the christian cause. The truth of the gospel being established by these and a variety of other proofs, we have only to read the sacred volume, to learn what is truth.

With the same facility and cer-

tainty, that we learn the opinions and laws of any legislator, we may learn the doctrines and precepts of the christian legislator. Men may and do form different opinions, and so they do concerning the writings of Plato, the constitution under which they live, and the laws made the present year. Though there may be opposite opinions, the majority will think essentially alike. Should a malefactor, to excuse himself, plead *opposite opinions* respecting the law, would this be accepted in a judicial court? Will such an excuse be accepted in the supreme court of the universe?

God has given men *power* to examine and decide on the subject of religion; this renders religious skepticism criminal. Any man of common sense and honest inquiry may satisfy his mind respecting all essential doctrines. The laws and doctrines of christianity are as easily understood, as the laws of any community, as the doctrines of any religion. We have only to open the sacred volume, and truth is visible before us; we have only to look, and the path of life is seen. All may know, what is truth; "the way-faring man, though a fool, need not err."

Men ought immediately to form their opinions on religious subjects, because their opinions *influence* their *moral* and *religious conduct*. Though the passions of men often impel them to actions, which their judgments disapprove; yet nothing can be more absurd, than to suppose that opinions have no influence on actions. Will he, who denies the divinity of the Saviour, the holiness of the sabbath, the divine appointment of baptism and the Lord's supper, conduct like the man, who seri-

ously believes these things? Will he, who makes convenience his law, and his own pleasure the highest object, conduct as the man, who loves the law of the Lord, and feels the charity, which seeketh not her own? No dream of enthusiasm is more wild, than the indifference respecting religious opinions, which some persons avow. Their religion indeed is "made of such stuff, as dreams are." Doubts and uncertainty will inevitably render morality inconstant, devotion languid, hope wavering, fortitude feeble, and the character suspicious.

The infinite importance of religion presses an immediate decision on the mind. Is it important for a physician to entertain those views of chymistry, anatomy, and medicine, best calculated to guard against contagion, and to heal the diseases of the body? But what is the body, what is life, compared with the immortal soul? Yet, should we not detest, as a murderer, the physician, whose mind was not decided respecting the different systems of these sciences? What should we think of a prince, president or ruler, whose mind was not stored with political knowledge, whose opinion was not decided respecting the best mode of government? Yet what are the bursting bubbles of human governments, what are nations and empires, compared with the gospel of Jesus, the crown and throne of glory, prepared for the children of God?

"Religion's all; descending from the
skies
To wretched man, the goddess in her
left
Holds out this world, and in her right
the next."

These remarks show how improper and wicked it is for any man or party of men to complain of oth-

ers for adopting theological opinions for themselves. If it be duty for all men to be determined for themselves on religious doctrines; then it must be duty for every individual. It is his duty to adopt just opinions; if he do not, I may withdraw my influence and support from him; I may by fair means endeavour to prevent his propagating his bad principles; but him I may not assail with any weapon, but sound argument, drawn from the scripture magazine. It is duty for every man to form a creed for himself, but not for others. Every man has an equal right; therefore I am as liable to the inquisition of my neighbour, as he is to mine.

If it be duty for all men to form religious opinions; then are they accountable to God for the *manner*, in which they perform this service. God requires men to believe according to a known standard of truth, his word is truth. He, that believes according to the opinions of his fathers or ministers, or his own wicked wishes, does not perform his duty, does not obey any command. Human tribunals have cognizance of *actions* only; at the bar of God thoughts, and wishes, and desires, and opinions will be judged, for the Judge knoweth the heart. Not only conduct, but belief will be examined in the judgment of the great day; not only actions, but opinions will be judged, and punished, or rewarded. In that awful moment, when all mankind shall stand before God, voluntary errors respecting religious truth, pride of philosophy, and obstinacy of opinion, will be placed on the left hand of the Judge: therefore it is of infinite importance, that we take heed, how and what we hear, and read, and *believe*.

PATMOS.

For the Panoplist.

OBSERVATIONS ON HEB. xiii. 7.

—*Whose FAITH follow, considering the end of their conversation.*

THIS is understood to be an exhortation to remember *departed* ministers. For although the first clause, as it stands translated, seems to forbid this construction, there is nothing in the original to forbid it; but on the contrary every thing seems to require it. The strict reading is this; *Remember your guides, who have spoken to you the word of God; whose FAITH follow, considering the end of their conversation.*

We are here instructed,

I. That the *virtuous lives* of christian men are to be specially remembered, as being more interesting than any natural qualities, any shining talents, or scientific attainments. Nay, if they have been preachers of the first eminence, their *general* conversation is as much to be remembered, as any thing they have spoken, and perhaps more; because a truly christian life is a *continual* lecture; more luminous, in some respects more persuasive, and more edifying than all other preaching.

II. Here is a farther intimation that it is of particular consequence when we call to mind the conversation of such men, to consider the *end* of it. Instructive and alluring as it is in the abstract, it is yet more so, it seems, when we so trace it, as to observe where and how it terminates, or what is its result; for this is the idea conveyed by the original term.

There are two ideas, indeed, which go to explain the *end* of such a conversation. One is, the point in which it *did* terminate in the first instance. This is *result*, in one view. And if this was in-

cluded, the words which follow will appear to have a close connexion with it. "Jesus Christ the same yesterday, and today, and for ever." To hold him up in that view was the point, it seems, in which the conversation of those holy men terminated. All truly christian conversation terminates in the same point. It holds up JESUS CHRIST as invariably worthy of perfect esteem, homage and confidence: the same complete image of the invisible GOD, that he ever was; the same all-sufficient Mediator and Restorer of fallen men; the same gracious Master, incomparable Teacher, and Pattern for all to copy after; as true a Friend to his true followers now, as he was to his first disciples, and the same unalterable friend for ever. This is the *result* which Saint Paul brings to view, when he says, *For me to live, is CHRIST*.

The other view of the result of true christians' conversation, is a *peaceful death*; the beatifick approbation of their Divine Master, and the crown of life which he hath promised to the faithful. And thus a well known expositor comments on the place. "Consider how comfortably, how joyfully, they finished their course."

The inspired writer seems to intimate that a due contemplation of such present result, and final issue of a christian life, must excite in others a strong solicitude how they shall attain to live in that manner: and this is the question which is here answered. *Considering the end of their conversation, imitate their faith*. This, it seems, is the way to live as they lived, and to live to the same effect.

This important exhortation, FOLLOW THEIR FAITH, divides itself into two parts.

First, if we are to imitate their faith, we must have a care to receive the same word of revelation which they received: instead of leaning to our own understandings; instead of grounding our faith on the wisdom of men; instead of being content to have no more information from heaven than the light of nature gives; or no more of scripture than the pride of philosophy will admit. We must look to it that we receive the divine system entire, and that none of its essential parts be rejected. Otherwise, though we may seem to have *faith*, we have not *the truth*, but something else in its place. We must watch against those prejudices, those habits, and connexions, which make men unwilling, or afraid, to receive the whole truth; and which often induce a disowning of important parts of it. We must embrace with particular solicitude, the *peculiar things* of divine revelation, which it was the special design of the blessed gospel to unfold; those *new instructions* which our fallen condition rendered most deeply interesting; and which no finite being, without immediate direction from heaven, had either authority to give, or invention to conceive. It is *here* that the *faith* of true christians, from age to age, is most emphatically expressed; and finds a most rational satisfaction in relying simply on the authority of God, and not on the conjectures and reasonings of men.

The piety and the virtues of those holy men we are here called to remember, did not grow out of human philosophy. Nor were they mere natural religion, or common morality. They grew out of the doctrine of CHRIST, and the glory of GOD manifested, and heavenly grace displayed, by and

through him. They grew out of the sublime mysteries, sublime precepts, transcendent examples, and exceeding great and precious promises, which it is the peculiar glory of the gospel to declare, and which, they by faith familiarized. From hence sprung their enlarged views of divine things, their high sentiments of duty, and their exalted devotion. From hence their deep humility, their glowing love and gratitude, their strong aspirations to the glorifying of their God and Redeemer, in their bodies and spirits. From hence their "love to all saints," and wonderful benevolence to their very persecutors; with all those relative virtues, which attend on such a spirit. Their kindness was copied from Christ; whose love, passing knowledge, had touched and expanded their hearts. From the same source sprung their spirituality, self denial, and other distinguishing traits of christian character.

And hence *their* fidelity as *ministers*, who acted in that character! Their interesting and impressive manner of delivering their messages; their fervency of spirit in the whole of their Master's work. They set HIM before them, who came to seek and save that which was lost. His love constrained them.

In vain do we expect to exhibit a christian conversation without christian ideas. They who behold not the glory of God in the face of Jesus Christ, that is, through the medium of his wonderful character, and the redemption by him, will of course be greatly deficient in their divinity, their religion, and morality. Those who have not seen their need of mercy as being wretched, and miserable, and poor, and blind, and naked, will be neither

thankful nor humble, in due manner; nor will they be merciful, in any extensive or uniform measure. If the *free grace* of God, or the *infinite condescension* of the Lord Jesus, to us sinners, be not recognized, we know but little about goodness or condescension; and our most generous sentiments will be comparatively ungracious.

But there is another particular included in following the faith of true christians. We must see

Secondly, that we have "the same *spirit* of faith." That is, that we not only acknowledge the same gospel, but receive it *as they did*: with the same enlightened and heartfelt perceptions of the stamp of divinity on the face of it, the wisdom of God, and the power of God; the same sensibility to the free love and grace of heaven, to the great salvation, and our infinite need of it; the same *confidential submission* to mercy and to duty; and the same union of heart to the Divine Redeemer in every branch of his great character.

Without such faith as this, there is sometimes, indeed, a regular form of religion and morality; but it wants the spirit and the genius of *christianity*. The faith we now contemplate is an animating soul. It is a "lively faith." It purifies the heart. It assimilates the subject to what he beholds in the great object of faith. It conforms his views to the pure and heavenly nature of the gospel doctrines: it sublimates his affections: and it carries him *in a christian way* to all incumbent duty.

All this agrees with the account given by this same inspired writer,* of the way in which good

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* See chapter xi.

characters are formed, and holy conversations produced. It was *by faith*, he tells us, that Abraham, and Moses, and other worthies of ancient time, lived as they lived, and died as they died. It was by faith in gospel realities, he here teaches us, that those holy men whom he bids us remember, exhibited such virtues, and finished so happily. "Live by the same faith then," he indirectly says to us, "and *your* conversation and *your* last end, shall be like theirs. As JESUS CHRIST is the same yesterday, and today, and for ever; so a living faith in him, will ever, and invariably, according to its measure, have the same result. While it changes you into his own image, from glory to glory, it will assimilate you to all those holy men who are *gone* to glory, and will raise you to the same high condition."

We have thus considered the *two particulars* supposed to be included in *following the faith* of eminent christians. And it is of serious importance that both be kept in view.

Let no one suppose then, that mere orthodoxy in religious things, is all that is necessary; for certainly that does not come up to the faith of ancient christians. It can neither produce a conversation like theirs, nor have the same result. Instead of inferring safety to the subject, it places him in a yet more critical situation; and no person has more reason to be alarmed than the mere orthodox man. He sees where the truth lies, but he does not truly embrace it. He is convinced, but not brought over. He knows his Lord's will, and yet does not "prepare himself" and do it. He ought to exhibit a sublime piety, a transcendent virtue; but he exhibits noth-

ing which is genuine. He is therefore emphatically without excuse.

But on the other hand, Who can, with this sacred passage in view, think it proper to say, It is of little consequence what a man believes, if his life is right.—Change the expression and it is just this: It is of little consequence whether we have the faith of the first christians, provided we live their lives. And this implies, that we *may* live their lives without following their faith.

But inspiration, we plainly see, is against every such idea; and this is more than ten thousand arguments for its confutation. If any person nevertheless will venture upon such a sentiment, and expect that it will carry him safe, let him prepare to give a reason of the hope which is in him. Let him shew, from the nature of things, how such a spirit and life, as marked the primitive christians, can possibly be exhibited upon principles quite different from theirs, or upon any principles, without such a faith in the Son of God, as they lived by, and without the help of those gospel truths, which they kept in view.

It is true that, with christian heads, men *may* have pagan hearts; and in practice fall below many unbelievers: and this is sometimes made an objection to setting up faith so high. But it still holds good, that having the faith of true christians, *in both particulars*, will unfailingly produce a similar pre-eminence in life. It still holds good, that living *by* those truths of revelation, which they lived by, and believing in them continually, *as* they believed, will and must do for us all that has been said. Let us therefore have full confidence in the exhortation here given:

Considering the end of their conversation, **FOLLOW THEIR FAITH.**
ZUINGLIUS.

To the Editors of the Panoplist.

FROM the first appearance of your proposals, I considered your object seasonable, and your plan good; and the execution of it thus far has exceeded my expectations. Among the excellent productions, which have appeared in the various departments of your work, Z, in your last number, "On the neglect of the old Divines," has my particular approbation. No subject could have been more happily chosen, none more applicable to the present times. It is treated with a degree of seriousness, perspicuity and judgment, which pleases me. I wish the writer, who certainly has happy talents for the purpose, would pursue his subject, and in future numbers of the Panoplist, bring up to view, in his engaging manner, the characters and writings of the venerable fathers of New England, and eminent divines in other parts of our country. These luminaries, could they be exalted into view, according to their respective merits, would shed a benign influence on the principles and morals of your readers, and be especially salutary to our youth in the forming season of their lives.

In the mean time, feeling a deep interest in the subject, and finding it comports with your plan to select from "valuable productions," already extant, I have extracted from the private (M. S.)* Lectures of Dr. DODDRIDGE, to his theological pupils, the character he gives of the old

divines; of the writings of those men, from whom our fathers descended, whose evangelical principles they embraced, and whose pious spirit they breathed. The opinion of Dr. Doddridge will deservedly weigh much in favour of these pious, and many of them learned, authors. His lectures appear to have been designed only as *heads*, which in the delivery he probably clothed in different language, and on which he doubtless enlarged. I have made a few verbal alterations from the M. S. merely to complete elliptical sentences, without, in any instance, changing the sense.

LECTURE II.

Of Practical Writers, in Great Britain.

THE PURITANS.

'I WOULD in general recommend some acquaintance with them, too often despised. Yet there was good sense and learning in our fathers' days as well, as in ours. Our grandmothers had beauty in their odd dresses.

'BOLTON had been a notorious sinner reclaimed by a great work of terror; therefore is excellent both for conviction and consolation. His style is rather inclined to the bombastick; yet he has many expressions truly great and magnificent. The beauties of imagination especially appear in his "*Four last things*;" but his most useful treatises are his "Directions for comfortably walking with God," and his comforting distressed consciences; there we have the trace of a soul most intimately acquainted with God.

'HALL was the most elegant and polite writer of his age. He abounds rather too much with antitheses and witty turns. In some

* These Lectures have never been printed, not having been written for the press.

of his writings he seems to have imitated Austin and Seneca. His sermons are the worse for his compliance with the taste of the age in which he lived. His *Contemplations* are incomparably valuable for criticism, language and devotion; next to them are his "*Meditations*," "*Letters*," and "*Balm of Gilead*."

'REYNOLDS, is celebrated for most elaborate, surprising similitudes. His style is remarkably laconic; a world of substance gently touched upon, which shews an extensive acquaintance with human nature, and much labour. He has a judicious collection of scriptures.

'SIBBS. His language is decent and nervous, his dedications surprisingly handsome; he is pathetic and tender, especially in "*The bruised Reed*," and "*Soul's Conflict*."

'WARD. To be read through. His language is generally proper, elegant, and nervous; his thoughts well digested and happily illustrated. Abundance of the bolder figures of speech are to be found in him, more than in any other English author; especially apostrophies, dialogisms, and allegories. A mixture of fancy is to be pardoned, especially considering his youth, and that many of his sermons were not prepared for the press, but copied from his mouth while preaching.

'HALES, of Eaton, is remarkably pithy; has many uncommon thoughts; vast learning, and many curious passages, fit for a common place book, but in many places he discovers little judgment, no good order, little true connection. He is the great scholar; but an affectation of divine things to the utmost is too apparent; which by overdoing

weakens the cause. His "*Golden Remains*" and additional tracts, are all to be read. None shew the man more than his "*Christian Omnipotence*."

NONCONFORMISTS OF THE LAST AGE.

'OWEN and GOODWIN, are highly evangelical, but both very obscure, especially the latter. Owen's style resembles St. Paul's zeal; he displays much knowledge of human life, especially in his book of apostacy. That on the Hebrews is his great work; the means of understanding the mind of God in the scripture is one of his best; but communion of God and person of Christ, most celebrated. His treatises on indwelling sin, spiritual mindedness, and mortification, shew great improvements in practical religion. On the 130th psalm he is excellent. GOODWIN's pieces published in his life are most valuable; he has many accurate and valuable remarks on scripture. His "*Child of Light*" is useful for afflicted consciences; and he has many uncommon thoughts.

'BAXTER. His style is inaccurate, because he had no regular education, and because he wrote continually in the views of eternity; but he is judicious, nervous, spiritual, and remarkably evangelical, though often charged to the contrary. He discovers a manly eloquence, and the most evident proofs of an amazing genius; with respect to which, he may not improperly be called the English Demosthenes. He is exceedingly proper for conviction; see his "*Saints' Rest*;" all his treatises on conversion, and especially his "*Call to the Unconverted*," "*Divine Life*," and "*Counsels to Young Men*." Few converted more souls.

MANTON. Plain, easy, and unaffected. His thoughts generally well digested, but seldom extraordinary; his remarks on scripture are judicious; his chief work is that on the 119th Psalm. His many posthumous works are of little value.

'BATES. His eloquence is charming, yet his style is not perfectly formed, and his sentences too short; admirable families, unless rather too thick; proper to be quoted by those whose genius does not lead them this way. Read his "*Harmony of Attributes*," "*Spiritual Perfections*," and "*Four last things*."

'HOW, seems to have understood the gospel as well as any uninspired writer, and to have imbibed as much of its spirit. The truest sublime is to be found in his writings, and some of the strongest pathos; yet he is often obscure, and generally harsh; he imitated the worst part of Boyle's style; but has a vast variety of uncommon thoughts; and on the whole, is one of the most valuable writers in our language and I believe, in the world. His best pieces are, "*The blessedness of the Righteous*," "*Enmity and Reconciliation*," "*Redeemer's Tears*," and "*Redeemer's Dominion*;" with some funeral sermons.

'FLAVEL. Not deep, nor remarkably judicious; but plain, popular, tender, and proper to address to afflicted cases, and to melt the soul in love. His "*Token for Mourners*," inimitable. "*Fountain of Life*" useful; most of the subjects there are proper to be preached on sacrament days. His allusions to pagan stories are useful.

'CHARNOCK, is celebrated for a polite writer, but chiefly by those who are not judges of politeness.

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He has some fine words, but no cadence. He has too many heads; his thoughts are often in disorder; has no clear and distinct ideas in many of the differences he makes. Yet he has some valuable things, especially on the attributes, where he is very deep and sublime. His work on regeneration has been much applauded, yet there are many things on that subject more valuable.

'TAYLOR NATHANIEL, the dissenting SOUTH. He has vast wit, and great strength of expression, yet is apt to aggravate matters. His language is remarkably proper and beautiful. He wrote but little; all deserves to be read.'

(To be continued.)

For the Panoplist.

PROOFS OF THE UNIVERSAL DELUGE.

No. 3.

[Continued from page 60.]

As we proceed, evidence of Noah's flood increases. It was not merely mentioned by many writers of antiquity; but was a favourite object of their attention. There were not only references to this event in the rites and traditions of the first ages; but it furnished the principal objects of their sacred traditions and religious worship. The deluge was constantly celebrated not only in the annals of their historians; but in the prayers of their devotees, the sacrifices of their priests, and the songs of their bards. Most of the pagan goddesses were personifications of the earth, rising from the billows of the flood, of the ark, of the dove, or of the divine Wisdom preserving the ark.*

Nimrod introduced the worship of the heavenly bodies. This produced opposition from those, attached to the arkite idolatry, or

* See Faber on the Cabiri.

the worshippers of the ark. By degrees, however, the two great superstitions were blended. Noah and the sun were worshipped together, and often considered as the same; so were the moon and the ark. Early the Chaldeans were famous for their astronomical observations, and they contrived so to marshal the stars, as to represent on the sphere the principal events of the deluge. Some of these we have mentioned. Others occur. From the brilliant constellation of Orion, Nimrod still overlooks the affairs of mortals, encountering the arkite bull; that is, making an attack on the worship of Noah, to introduce that of the heavenly luminaries. The great constellation of the Dragon was another memorial of the deluge, inscribed on the sphere. According to Aratus, the Dragon or serpent was Jupiter, who was Noah. This was not very unlike the urbanity of more modern days in the names of the *Julium* and *Georgium Sidus*.

The two faces and four eyes of Janus represented the double view of Noah into the old and new world. According to the poets, Venus rose from the sea. She was the ark of Noah: and hence the dove was said to be her favourite. From her being the ark personified, Venus was called Arfinoe, and Baris-Noe, that is, *the ark of Noah*, and Hippodamia, *the arkite mother*.*

Plutarch relates that Osiris, which is another name of Noah, was a husbandman, a legislator, and zealous advocate for the worship of the gods. Typhon, or the sea, conspired against him, and compelled him to enter an ark on the seventeenth of Athyr,

the day on which Noah embarked.*

We have before observed that the arkite worship once prevailed in Britain. One of the Scottish isles retains its Egyptian name, *Buto*. Another, *Arran*, signifies the ark. Mona, and Menai its Frith, are probably variations of Men-Ai, the land of Menu, or Noah. Probably Argyle in Scotland, received its name from *Argh Al*, the god of the ark. The Scots have a wild tradition that they are descended from Erc, the son of Scota. Scota is the ark. Scuth or Scudh, or, when latinized, Scota, signifies in the Celtick dialect, *a ship*.

The ruins of a very ancient temple in Ireland, have the exact form of a galley. The name of the temple signifies, "the remains of the only ship." A portable shrine or ark was used by the ancient, idolatrous Irish; it was denominated, *the ark of the covenant*. Ireland was, perhaps, called Erinus in honour of Aran-Nus, the ark of Noah. The Irish once called their principal marine deity, *Mann*, and had a romantick legend of his presiding over the Isle of Man.

According to Tacitus, the Goths were acquainted with the history of Noah. They venerated Zuisto, or Adam, who, according to their traditions, sprang from the earth; they also venerated Mannus, who had three sons. Through Hindostan the same personage was revered under the name of Menu; in Egypt he was called Menes, and attended by the symbolical bull. He with seven other Menies was supposed to have succeeded "ten lords of created beings, eminent in holiness."

* Strab: Voss: Hesych:

* Faber.

These were probably the ten generations in the line of Seth. The ancient Germans sacrificed to Isis; a ship formed the symbolical part of their worship. The two symbols, the bull and serpent were equally familiar in the North of Europe, in Greece, Italy, and Egypt. The Egyptians observed two annual festivals in honour of Osiris; one to perpetuate the remembrance of his enclosure in the ark; in the celebration of this, they placed his statue in an ark. The other was a commemoration of his deliverance. According to Pausanias, Osiris with Semole, was enclosed in an ark, and thrown into the sea. Another tradition represents Perseus, placing his daughter with her child in an ark, and casting them into the sea. Noah was worshipped under the name of Pan. Herodotus says he was the most ancient of the eight gods of Egypt. Diodorus Siculus informs us, he was the same as Serapis, Osiris, Dionusius, Pluto, Ammon, and Jupiter. By Livy and Macrobius, he is denominated Inuus and Junus, from his connexion with the dove, *Junco*. By the Egyptians he was worshipped under the name of Mendes or Men-Deva, the divine Noah. When in danger from the ocean, he is said to have assumed the form of a monster, a goat and a fish; hence Pan was esteemed synonymous with Cetus, a sea monster.

The three fabulous fates, the three furies, and the three judges of hell, were connected with the mysteries of the ark. The furies were called *Erinnues*, a word derived from Aron-Nus, the ark of Noah. The fates were denominated, P' Area, the ark. The judges were the three sons of Noah. Minos was the Menu of Hindostan, and the Menes of E-

gypt. Rhadamanthus signifies the god of the lordly ark.

The city of Corinth derived its name from the worship of *Cor*, the sun. It was founded by the Aletes, said by Sanchoniathon to be the children of Chronus, the scriptural Noah. So the two great Rajah families of Hindoostan, styled themselves Surya-Bans and Chandra-Bans, or children of the sun and moon. In Peru, the same notion prevailed; the Yncas boasted of their descent from the sun and moon; or from Noah and the ark, who were worshipped with the sun and moon.

In Armenia, according to Nicolaus Damascenus, a tradition had constantly prevailed that some ancient personage had been conveyed in an ark to the summit of mount Baris or Lubar; a city there bore the name of Cabira, in which was a temple of the arkite moon, called Pharnæum, or the ark of the ocean. This superstition flourished in the time of Strabo. We have the authority of Palephatus, that Pegasus, the winged horse of Bellerophon was an ark or long ship. Bellerophon, therefore, must have been Noah. The Greeks designated a temple and ship by the same word. At Tarsusa, tradition of the deluge prevailed. It asserted that the Tauric mountains were first visible when the waters subsided, at the feet of which stood the city Tarsus; hence it was called Polis Tersia, or *the city of dryness*; afterward it was called Tarsus. The river Araxes in this country, received its name in honour of Arach, the Ark. The island of Naxos received its name in honour of Nuach-Zeus, the god Noah.

We have remarked that certain cups of the ancients had an allusion to the ark. We now add

that *most* of the *Greek* names for drinking vessels were designated by names applicable to ships. Some of them were called Carchefia from a word signifying the illustrious ark; others were called Menes, a name frequently given to Noah. They were often adorned with the figure of a dove; sometimes they were dedicated to Bacchus or Noah, to Venus or the ark. The Babylonians called the most ancient Ogyges or Noah, *Gallus*, and hence from their attachment to the rites of the deluge, a nation, who once overspread the greater part of Europe, was called Celtæ, Galatæ, Galli, Gauls, or Gaels, all which were from the same original word, *Gallim*, the waves of the sea. Hence the people in whose country Noah quitted the ark, called a ship *gal-lerie*, and hence the priests of Cybele were called Galli or Arkites. In the rites of Cybele and Isis, a pine tree was formed into a canoe, and in it was placed the image of a man. In the mysteries of Proserpine and Ceres, a wooden figure of a virgin was bewailed for forty days. The ark was sometimes represented as a virgin, and its symbol was a beautiful woman. For forty days the waters of the flood *increased*.

After all this evidence, is there a man who denies the deluge of Noah, who ridicules it as a fable of the Jews, as a tale repeated by Christians?

Could a traveller on the fourth of July glance an eye from Maine to Georgia; in the morning could hear the artillery of every ship and fortress; the bells of every town and village; could he afterwards see the processions form, the churches thronged, and hear ten thousand addresses of gratitude for independence; could he hear

the orators relate the number of the agents concerned, the cause and issue of the event; could he see the drinking vessels of the festal board, adorned with emblems of national independence, and presidents drawn with the far famed declaration in their hands; could he see islands, mountains, cities and countries named in commemoration of the glorious day, what would be said of his understanding, what of his senseless depravity, should he deny there ever was a declaration of independence? All this is diminutive and unimpressive evidence, compared with the evidence of the flood? Look from pole to pole; in every continent, and almost every considerable nation, in some era of their history we find, for substance, all these evidences of the general deluge. The temples, the altars, the priests of religion; the names of the islands, mountains, cities, and countries of the world, proclaim the truth of Noah's flood. Is not the historical information of those, who deny it, notwithstanding their proud claims, as contracted as their profession of religion is hypocritical and impious? Is not their acquaintance with antiquity as superficial, as their knowledge of religion is trifling and vain?

PHILO.

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For the Panoplist.

MATTHEW'S AND LUKE'S GENEALOGIES.

THE following attempt to show that these genealogies furnish no argument against inspiration, but a strong argument against Socinianism, is submitted to the editors of the Panoplist.

Matthew plainly gives the genealogy of Joseph, the reputed father of Jesus. At the same time

he clearly intimates that *Jesus was not the real son of Joseph*. For instead of continuing the phraseology, which he had used all along, and saying, *Joseph begat Jesus*, he says, "*Joseph, the husband of Mary, of whom Jesus was born.*" The same is intimated in Luke iii. 23. "*Jesus, being, as was supposed, the son of Joseph.*" If we adopt the opinion of a wellknown critick, the original words, which we render, *as was supposed*, rather signify, referring to this genealogy *as it was legally settled, or found on record*.

If it be asked, what purpose then is answered, while giving the genealogy of Jesus Christ, by introducing Joseph, if Joseph were not the real father of Jesus? We reply; Joseph was the oldest surviving branch of David's posterity; and it was understood, that by marrying Mary, after he knew the miraculous conception of Jesus, he adopted Jesus for his son, and so raised him to the dignity and privileges of David's heir. Matthew does not call Joseph the father of Jesus, but *the husband of his mother*; and so proves the title, which Jesus acquired to the kingdom of Israel through his adoption.

Luke teaches us the *natural descent* of Jesus; that is, he gives us his genealogy by his mother's side. Mary was undoubtedly *the daughter of Heli*. Because she is called so by the Talmud; and chiefly because we otherwise have no true genealogy of Christ, but only two different views of the line of Joseph, his reputed father. But this would not prove that Jesus was properly *of the seed of Abraham and of the house of David*. The omission of Mary's name in this genealogy is easily accounted for. The families of women were not enrolled under their own names,

but under the names of their husbands. And this account was copied out, according to the custom of the Jews, from their authentick records, under the husband's name.

In Luke iii. 23, the words, *son of Heli*, applied to Joseph, need not imply any more, than that Joseph was *Heli's son in law*, or son by marriage with his daughter Mary.

The apparent difficulty, here considered, constitutes one of the objections of deists against the bible; and this is one of the instances, in which their objections spring from a mind, greatly needing instruction.

This genealogy is very important, as it shows that the innumerable prophecies, which speak of Christ as *the seed of the woman, the descendant of Abraham, and the offspring of David*, are all fulfilled in Jesus of Nazareth. CRITO.

For the Panoplist.

OBSERVATIONS ON MYSTERIES.

It has been justly remarked, that "he, who refuses a mystery, because he cannot understand it, will be as ready to slight a precept, because he does not like it." In either case the difficulty exists, not in the object, but in the mind. It is the fruit of human pride and perverseness. It arises from a reluctance to pay homage to superior wisdom and authority, and from a disposition to reduce every thing to the level of our own faculties and inclinations. If any truth is clear, it is this, that a revelation from heaven must be expected to contain many things mysterious and incomprehensible. These attributes are prominent in all the other productions of the Deity. How natural then, that they should constitute a principal

characteristick of his written word ! Especially, when it is considered, that the grand design of revelation is to place before our eyes the INCOMPREHENSIBLE JEHOVAH, and to relieve apostate, guilty creatures in a case, where all their faculties are confounded, all their speculations unsatisfactory, and every resource fails. Humbly and gratefully to receive every discovery of this kind is one of the highest acts of reason. Where we are well assured, that infinite intelligence addresses us, the most *implicit* faith is the most *rational*. Nor are any more distant from the character of true philosophers, than those who presume to try every revealed truth by the standard of their own limited faculties, and believe nothing, which they cannot fully comprehend and explain. This subject has been forcibly illustrated by *Saurin* in his sermon on the omnipresence of God. It will be to consult at once the reader's profit and delight, to present him the remarks of this eloquent writer. To all, who peruse them, the appeal may be safely made, whether they be not equally the dictates of sober reason and sublime piety : equally worthy of the philosopher and the Christian.

"I freely grant," says he, "that had I consulted my own reason only, I could not have discovered some mysteries of the gospel. Nevertheless, when I think on the immensity of God, when I cast my eyes on that vast ocean, when I consider that immense All, nothing astonishes me, nothing stumbles me, nothing seems to me inadmissible, how incomprehensible soever it may be. When the subject is divine, I am ready to believe all, to admit all, to receive all ; provided I be convinced, that

it is God himself, who speaks to me, or any one on his part. After this, I am no more astonished, that there are three distinct persons in one divine essence ; one God, and yet a Father, a Son, and a Holy Ghost. After this, I am no more astonished, that God foresees all without forcing any ; permits sin without forcing the sinner ; ordains free and intelligent creatures to such and such ends, yet without destroying their intelligence, or their liberty. After this, I am no more astonished, that the justice of God required a satisfaction, proportional to his greatness, that his own love hath provided that satisfaction, and that God, from the abundance of his compassion, designed the mystery of an incarnate God ; a mystery, which angels admire, while skepticks oppose ; a mystery, which absorbs human reason, but which fills all heaven with songs of praise ; a mystery, which is *the Great MYSTERY*, by excellence, (1 Tim. iii. 16,) but the greatness of which nothing should make us reject, since religion proposes it, as the grand effort of the wisdom of the incomprehensible God, and commands us to receive it on the testimony of the incomprehensible God himself. Either religion must tell us nothing about God, or what it tells us must be beyond our capacities ; and, in discovering even the borders of this immense ocean, it must needs exhibit a vast extent, in which our feeble eyes are lost. But what surprises me, what stumbles me, what frightens me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that Intelligence, who sits at the helm of the world ; question, what he

affirms ; dispute, what he determines ; appeal from his decisions, and, even after God has given evidence, reject all doctrines, that are beyond his capacity. Enter into thy nothingness, mortal creature ! What madness animates thee ? How darest thou pretend ; thou, who art but a point ; thou, whose essence is but an atom ; to measure thyself with the Supreme Being ; with him, who fills heaven and earth ; with Him, whom *heaven, the heaven of heavens cannot contain ? Canst thou by searching find out God ? Canst thou find out the Almighty to perfection ? High as heaven, what canst thou do ? Deeper than hell, what canst thou know ?*" Z.

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For the Panoplist.

CHRIST, THE ANGEL OF GOD'S PRESENCE.

"*The Angel of his presence saved them.*" Isa. lxiii. 9.

THESE words are part of a passage, in which the prophet recalls to mind the "great goodness of God toward the house of Israel," in their redemption and preservation. They appear to be a key to the interpretation of the divine appearances, recorded in the old Testament. From a careful examination of the passages of scripture, relative to the subject, it is evident that there was a glorious person, here called the angel or messenger of God's presence, who was the medium of the divine manifestations. It is our design to show, that this glorious person was CHRIST, by whom all the affairs of the church were ordered from the beginning, and by whom the revelations of God the Father were made, according to what is implied John i. 18. "No man hath seen God at any time ; the only begotten Son, which is in the

bosom of the Father, he hath declared him."

When Jacob blessed the children of Joseph, these were his words : "God, before whom my fathers, Abraham and Isaac did walk, the God, which fed me all my life long unto this day, *the Angel*, which redeemed me from all evil, bless the lads." Here the God of Abraham and Isaac is expressly called *the Angel*. No one, it is presumed, will deny, that the God, here mentioned, is the same, who appeared to Jacob, and to his ancestors, and who in several other places in Genesis is styled both God and the Angel (or Messenger) of the Lord. To whom are both these titles applicable except Christ, who is called the Messenger of the covenant ? (Mal. iii. 1.) "The Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in."

When Manoah asked the name of the Angel of the Lord, who appeared to him, he replied, "Why askest thou thus after my name, seeing it is secret," or *wonderful* ; the word in the original being the same, that is translated *Wonderful* and applied to Christ in the remarkable prophecy, (Isa. ix. 6,) "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and *his name shall be called Wonderful*," &c. We may here remark, that names in the Old Testament are characteristic of the persons, to whom they were given. The answer of *the Angel* therefore implies, that he was a wonderful, or incomprehensible person. Of whom can this be said with so much propriety, as of our blessed Saviour ?

In the vii. chap. of Acts, (ver. 34, 38,) Stephen, speaking of Moses, says, that God sent him "to be a ruler and a deliverer by the hand of *the Angel*, which appeared to him in the bush;"—and that "this (i. e. Moses) was he, that was in the church in the wilderness with *the Angel*, which spake to him in the Mount Sinai." In Exod. xiii. 21, it is said, that the Lord, (in the original Jehovah) went before the Israelites "by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light." In the next chapter this same glorious Being is styled "*the Angel of God* which went before the camp." In Exod. xxiii. 20—24, it is written, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place, which I have prepared. Mine Angel shall go before thee." If this whole passage be compared with the passages quoted above, with that in Joshua 5, 13, to 6, 3, where the appearance of the glorious person, called the captain of the Lord's host, is recorded, and with the account of the divine appearances to Moses in the bush and on mount Sinai; it must be acknowledged, that it was the same glorious Being who is mentioned in all those passages, and who is called in several places both the *Angel of God* and JEHOVAH. Who can this exalted person be, but CHRIST?

The Israelites were commanded to *beware* of the Angel, who was sent before them, to *obey* his voice, and to *provoke* him not; it is added, "for he will not pardon your transgressions." Did not the Israelites disobey and provoke this glorious person, when they were guilty of idolatry and fornication, and when they repeatedly

murmured against God, and against his servant Moses; and did he not often severely punish them for their transgressions? One instance of punishment was, when fiery serpents were sent among them, and "much people of Israel died." Of this event mention is thus made by the apostle, 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents." This text certainly implies, that it was Christ whom the Israelites tempted in the wilderness.

Light may also be thrown on the subject by considering what is added, as a farther reason, why the children of Israel should beware and not provoke the exalted person, who conducted them in their way to the promised land. The reason is this, "for my *name* is in him." The name of God is no where in scripture said to be in men, nor in angels; but his name is in Christ, in a sense in which it cannot be in any of his creatures. Christ was called Immanuel, God with us; and there is this prophecy of him, Jer. xxxiii. 5, 6, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; and this is his name, *the Lord* (in the original Jehovah) *our Righteousness*." Our blessed Saviour has expressly declared the intimate, the inseparable union, there is, between himself and the Father. "I and my Father are one. The Father is in me and I in him." (John x. 30, 38.)

It appears from several passages, that the patriarchs and Moses worshipped the glorious person who appeared to them; and we

are expressly told that Joshua, when the captain of the Lord's host appeared to him, "fell on his face to the earth and did worship." Does not this prove, that he was superangelick? For angels refuse to receive worship, as appears from the following passages; (Rev. xix. 10.) I [John] fell at his feet to worship him, and he said unto me see thou do it not; worship God." Again (Rev. xxii. 8, 9.) "I John saw these things and heard them; and when I had heard and seen, I fell down to worship at the feet of the angel, which showed me these things; he saith unto me, see thou do it not; worship God."

If we compare the passages, where the Angel of the Lord is said to be worshipped, in the Old Testament with those, where Christ is said to be worshipped in the New, we cannot easily avoid the conclusion, that Christ was the glorious person, who appeared under the title of the Angel or Messenger of the Lord. Beside there seems to be the same wonderful connexion between that glorious person, who was the medium of the divine manifestations, and God in the Old Testament, that there is between Christ and the Father in the New. That exalted Being was frequently called God; so was Christ. He spake with authority, as God; so did Christ. He was worshipped; and so was Christ. If then that glorious person were not Christ, how shall we account for this remarkable similarity of character? On any other supposition what person could he be? If he were simply an angel, would he have received religious worship, or would he have been called JEHOVAH?

R.

To the foregoing the EDITORS
Vol. I. No. 3.

Q

subjoin the following pertinent remarks, copied from a manuscript of the late Reverend Dr. JOSEPH BELLAMY.*

THE DIVINITY OF CHRIST.

Gen. xii. 7.

"And the Lord *appeared* to Abraham, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who *appeared* unto him."

Quest. 1. Who is *this* Lord that *appeared*, &c.?

Ans. Some say, it was not God, i. e. the Most High God; for no man hath seen God at any time; John i. 18: But it was another being, inferior to the Most High God, who was sent by the Most High, to appear, to speak, to act, in the name of the Most High; to personate him; and who therefore is called the *Angel of the Lord*. To which it may be *objected*.

Obj. 1. That, in fact, he speaks *in his own name*. "Unto thy seed will I give this land," not another God; but I, myself, "I will give."

Obj. 2. Abram believed him to be in his own person, the *Most High God*; for he paid that worship to him which is peculiar to the Most High God. "He builded an altar unto the Lord who *appeared* unto him." But it is written, Exodus xxii. 20. "He that sacrificeth to any god, save unto the Lord only, he shall be utterly destroyed." Was Abram an idolater? Were not his sacrifices accepted by the *Lord who appeared*?

Obj. 3. This same Jehovah who appeared unto Abram, did afterward appear unto Moses, saying, "Go, tell Pharaoh, Thus saith the Lord God of the Hebrews, Let my people go, that they may

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* See Dr. Erskine's "Sketches and Hints of Church History, and Theological Controversy. Vol. II. p. 293.

serve me;" Exod. ix. 1. And on Mount Sinai, Exod. xx. "I am" (I myself am) "the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me." Was not this expressly to claim to be the Most High God? even the one only true and living God? Was not this claim made expressly in his own name?

Obj. 4. This very same God, who appeared to Abram, was in fact worshipped as the Most High God, by Abram's posterity in all succeeding generations, as is evident from the 9th chapter of Nehemiah, throughout, as well as from a thousand other texts.

Quest. 2. Who was the Angel of the Lord that appeared to Moses in the burning bush? Exod. iii. 3.

Ans. The very same God who had before appeared to Abram, to Isaac, and to Jacob, as is acknowledged by all; and even the Angel of the Lord expressly declares it to be so; Exod. iii. 6—18. See also, Gen. xxviii. 13—22, and xxxi. 13.

Quest. 3. If the Angel of the Lord was the Most High God, who was the Lord of the Angel?

Ans. The Most High God; for it is written, Deut. vi. 4. "Hear, O Israel, the Lord our God is one Lord. Joh. x. 30.

"I and my Father are one." Joh. xiv. 9. "He that hath seen me, hath seen the Father." And because the Father sent the Son, therefore he is called the Angel of the Lord; and because God the Son is God, even one God with the Father, therefore he said, *Thou shalt have no other Gods before me*; and because God the Father is God, even one God with the Son, therefore God the Father is

called the God of Abram, Acts iii. 13.; for according to scripture, there is but one God, Father, Son, and Holy Ghost, in whose name all christians are baptized.

Exod. xxiv. 9, 10. "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel."

Quest. 4. If it is true, as is asserted in Joh. i. 18. "No man hath seen God at any time;" what meaneth these words, "And they saw the God of Israel?"

Ans. The only begotten Son appeared, exhibited the invisible Godhead, which no eye hath seen. He appeared then as God, afterward in the likeness of man, Phil. ii. 6, 7.

N. B. The God who (Gen. i. 1.) in the beginning created the heaven and the earth (a careful reading of the following chapters will convince any candid man,) is the same God who appeared to Adam, before the fall, and after the fall; to Cain, before he slew his brother, and after he slew his brother; to Noah, before the flood, and after the flood; to Abram, before he came into the land of Canaan, and after he came into the land of Canaan; and who appeared at all other times to Isaac, to Jacob, to Moses, to Joshua, &c.; and who was known as the God and King of Israel; for, by the only begotten Son of God were all things made that were made; and by him hath the invisible Godhead been revealed to mankind, in all the divine works, since the creation; and perhaps for this reason he is called, the Word of God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath revealed him."

Gen. xiv. 22. Abram said, I have lift up mine hand unto the *Lord, the Most High God*, the possessor of heaven and earth.

Quest. 5. Was not this Jehovah, the same Jehovah who appeared to Abram Gen. xii. 7. where we read, that *he builded an altar unto the Lord who appeared unto him*? Or, did he build an altar to one Jehovah (*an inferior God*), and swear by another Jehovah, who was the *MOST HIGH GOD*?

N. B. If God the Son was he who appeared to Abram, and who was in fact the *God and King of Israel*, the Evangelists and other inspired writers of the New Testament, may be justified in apply-

ing to him texts out of the Old Testament, which were originally meant of *the God of Israel*. Compare Gen. i. 1. with Joh. i. 1, 2, 3, 10.; and Psal. lxxviii. 17, 18, with Eph. iv. 8, 9, 10.; and Psal. xcvii. 1—7, with Heb. i. 6.; and Psal. cii. 26, with Heb. i. 10.; and Isai. vi. 1, 2, 3, 9, 10, with Joh. xii. 40, 41.; and Is. xl. 3, with Luke i. 76. Luke iii. 4. &c. &c.

Quest. 6. May I lawfully deny the OMNIPRESENCE of God, because I can neither understand nor explain it, nor solve difficulties relative to it?

Ans. By no means. The application is easy."

Selections.

From the Christian Observer.

WHATEVER is injurious to piety, must be a proper subject of animadversion. Those, indeed, who act in open hostility to christianity, are not likely to be checked by any observation, which may come from such a quarter; but the friend of christianity will surely not be offended if it is suggested to him, that he may possibly have injured the cause, which it is his earnest desire to support, by countenancing a practice which, though highly injurious, is not uncommon: I mean the practice of telling anecdotes of mistakes which have been made in reading the scriptures at church. The most solemn parts of the word of God are, by these means, connected with some *ludicrous* idea; an idea which, perhaps can never be erased from the mind, and which effectually prevents the impression that these passages are calculated to make; for I suppose it will be

granted, that a *serious* and a *ludicrous* impression cannot be made at the same time. This being the case, we can hardly imagine that the greatest enemy to religion could have hit upon a better expedient to promote his designs, than the practice here alluded to. In order to perceive its full effect, we have only to suppose that *all* the most striking parts of scripture, had some ridiculous story connected with them.

I was lately in a large company at a friend's house, when the conversation took the turn in question. Several clergymen were present of great learning and piety, between whom much useful conversation had previously passed. One of them happening to tell a story of a strange blunder made by a parish clerk, it was immediately followed by another, till the whole company catching the contagion, almost every one had some laughable story of the

same sort to relate. Several young persons were present, who seemed so much to enjoy the conversation, that I apprehend they never will read or hear the texts which were mentioned, without associating them with the anecdote that caused so much mirth.

I will likewise take the liberty of mentioning another practice, which I have often witnessed, and which, though not precisely the same, is very similar in its effects: I mean the talking on religious subjects in a manner which has a tendency to excite laughter. Some persons, from their peculiar turn of mind, are much tempted to this. I do not mean to charge them with want of reverence for religion, but whilst they indulge themselves in this way of talking, they are not aware of the impressions which they may be making on the minds of others. All such as have a natural turn for wit and humour should here be on their guard. Religion is not a *gloomy*, but it is a *serious* thing.

The subject of this paper may, perhaps, appear strange to some who have never met with any thing of the kind: many, however, I am convinced, will feel its importance. O. R.

It is impossible not to feel the force of O. R.'s animadversions. No small portion of blame, however, attaches to those clergymen, who, by their careless and incorrect manner of reading, furnish matter for ludicrous anecdote. It is hoped Americans will profit by the above remarks, to whom they are as applicable, as to the English.

THE important and seasonable truths contained in the following extracts from a Fast discourse of

that celebrated divine, the Rev. ROBERT HALL, founded on Jer. viii. 6. entitle them to distinguished notice.

"A lax theology is the natural parent of a lax morality. The peculiar motives, accordingly, by which the inspired writers enforce their moral lessons, the love of God and the Redeemer, concern for the honour of religion, and gratitude for the inestimable benefits of the christian redemption, have no place in the fashionable systems of moral instruction.*

The motives almost exclusively urged, are such as take their rise from the present state, founded on reputation, on honour, on health, or on the tendency of the things recommended to promote, under some form or other, the acquisition of worldly advantages. Thus even morality itself, by dissociating it from religion, is made to cherish the love of the world, and to bar the heart more effectually against the approaches of piety."

P. 34, 35.

"We shall ill consult the true interests of revelation, by distinguishing its peculiarities, in hope of conciliating the approbation of infidels, and of adapting it more to their taste; a mistaken and dangerous policy, by which we run imminent risque of catching *their* contagion, without imparting the benefit of *its* truth. Let us not for a moment blench from its mysteries: they are *mysteries of godliness*; and however much they may surpass human reason, bear the distinct impress of a di-

* "If the reader wishes for a further statement and illustration of those melancholy facts, he may find it in Mr. WILBERFORCE's celebrated book on religion, an inestimable work, which has, perhaps, done more than any other to rouse the insensibility and augment the piety of the age." p. 34. NOTE.

vine hand. We rejoice that they are mysteries, so far from being ashamed of them on that account; since the principal reason why they are, and must ever continue such, is derived from their elevation, from their *unsearchable riches*, and undefinable grandeur. In fine, let us draw our religion and morality entirely from the word

of God, without seeking any deeper foundation for our duties, than the *will* of the Supreme Being, an implicit and perfect acquiescence in which, is the *highest virtue* a creature can attain." p. 63, 64.

✠ We shall gratify our readers with some further extracts from this admirable discourse in our next number.

Miscellaneous.

In fulfilment of our promise,* we lay before our readers the following interesting account of '*The Society in Scotland for propagating Christian Knowledge*.' It was drawn up by the late Dr. KEMP, their secretary, in the form of an Address, and by request was delivered to the company assembled at the Crown and Anchor Tavern in London, May 18, 1803, being the anniversary Festival of this Society in London. The Duke of Atholl in the chair.

MY LORD AND GENTLEMEN,

By the appointment of my constituents, "*The Society in Scotland for propagating Christian Knowledge*," I wait upon you at this time, to give you their best thanks for all your former favours, of which they are impressed with the greatest sense, and to solicit the continuance of your patronage and support.

You have been accustomed annually on the day of the anniversary, to receive an account of that extensive charity, and its immediate pursuits and objects. Had it pleased God to have prolonged the life of him from whom you were wont to hear it, my visit to London on this occasion would have been unnecessary, and would

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* See last No. p. 78.

have been superseded. It falls to my lot, the surviving brother secretary of that gentleman, to supply his place until it shall be filled up by a new election. Had eloquence like his, been mine, I should have rejoiced to employ it in giving to his memory a well-merited tribute of praise; my talents suffice for nothing more than the statement of a few plain well-known facts; but the personal knowledge of many among those whom I have now the honour to address, will supply my deficiencies. You, gentlemen, well know the genius and talents of the late Dr. Hunter, the activity, and comprehensiveness, and benevolence of his mind. Few men ever employed greater exertions or with happier success in promoting the interest of a variety of charitable institutions. To the friends of these charities his memory will long be dear; nor are we, of *the Society in Scotland for propagating Christian Knowledge*, an exception: we feel and acknowledge the obligations, which he laid us under.

At a period when the interest of our institution had declined, and was indeed at a low ebb in London, his vigorous and active mind devised and executed liberal plans for its revival, and procured

for it many zealous friends; he had the happiness to leave it in a most flourishing condition.

What his powers of eloquence were, I have no occasion to state; for within these walls you, gentlemen, have often heard them called forth in behalf of the charity, on account of which we have this day assembled; and the effects afforded sufficient evidence of their influence.

Bear with me, gentlemen: some of you, I know, will sympathise with me, while I mourn over his loss, not as a publick man only, or as the benefactor of society at large, and of this society in particular, but as a private friend, than whom never one was blest with a kinder heart or warmer affections, more ready to enter into the feelings, or with more active exertion to promote the interest of every man whom he accounted a friend, and stood in need of his assistance. Not a few of you, I am persuaded, will concur in the sentiment, when I say, that I loved him while alive, and mourn over him now that he is gone.

Permit me now to attempt to fulfil that duty of the secretary of the society, which Dr. Hunter was wont to perform.

Accounts of the society in Scotland for propagating christian knowledge have been repeatedly published to the world, and many present are well acquainted with the history of an institution which has subsisted for near a century. But there are probably some present, and these of the highest consideration, who may not have had an opportunity of reading these publications, or having their attention particularly directed to this institution. I shall be forgiven then, I hope, if in this address, I bestow a few sentences upon its

origin, progress, and present objects.

The *Society in Scotland for propagating Christian Knowledge* derived its existence from the benevolence of a few private gentlemen, who in the beginning of the last century had made themselves acquainted with the melancholy condition of the inhabitants of the remote districts of Scotland, and were deeply affected by the profound ignorance and gross barbarism in which they were buried. They found that these poor people were utterly destitute of almost all the means of knowledge and improvement. The few protestant ministers settled among them, were thinly scattered over an immense surface of rugged country; divided indeed into parishes, and each provided with a protestant minister, but these parishes resembling rather shires, or provinces of great extent. Even at this day, when the numbers of ministers is greatly increased, some of these parishes which I have travelled through, are sixty miles in length by forty in breadth. Others of them consist of several islands detached from each other by miles, and in some cases, by leagues of a boisterous sea.

The parishes on the main land of the highlands, are for the most part intersected by arms of the sea reaching far into the country, or by rapid rivers destitute of bridges, and in the winter generally impassable; many of them by high mountains, which for months together are covered with snow; so that all intercourse is prevented between the several parts of the same parish, and of course, between the minister and the people, except in the district in which he happens to reside.

The body of the people were

by these means not only deprived in a great measure of the benefit of the instructions of their ministers, but were almost totally destitute of schools and seminaries for the education of their children.

Few comparatively of the parishes in the highlands and islands at that time enjoyed the benefit of parochial schools (there are too many in the same situation at this day), and of the few which had schools, the benefit, from the causes I have already mentioned, extended but to a small portion of the inhabitants. Add to these unfortunate circumstances, that the language of the people was, and still is the *Gaelic*, in which there were then no books, and though there had, they could have been of no use, for none of the people could read.

From these causes combined, it is certain, nor is it to be wondered, that intellectual darkness, the grossest and most profound, brooded over this unhappy country, that its inhabitants were ignorant of the first principles of the christian system, and that what notions they had of a religious nature were a mixture of popish and pagan superstition.

We may justly add, that these poor people were as ignorant of the arts of civilized, as they were of the principles of the religious life; their minds were fierce, their manners barbarous. The feuds of their clans were endless, and their quarrels bloody. They were plunderers of the loyal and peaceful inhabitants of the low lands of Scotland; and in general (for there were exceptions) they were hostile to the happy constitution of government established at the revolution. Successive rebellions from that æra to the year 1745, furnish melancholy proofs of the

justice of this last assertion, and of the then disposition of the highlanders.

It was impossible that cultivated and benevolent minds could contemplate without commiseration, a people, and those their own countrymen, in so unhappy a condition. The generous founders of our society pitied them, and formed a noble plan for their relief. Their personal funds were narrow, but they exerted them to the utmost. They made known their intentions to the publick; they were approved, and numbers entered heartily into the plan which they formed. The General Assembly of the church of Scotland, by repeated acts in successive years, recommended it to the liberality of their people. It was made known to Queen Anne, of pious memory; her majesty's approbation of it was published by a royal proclamation in the year 1708; and in 1709, the Queen was graciously pleased to issue her letters patent, constituting the subscribers a body corporate by the name and designation, which they have ever since borne. The objects of the society are defined in their charter, "—for raising a voluntary contribution towards the farther promotion of christian knowledge, and the increase of piety and virtue within Scotland, especially in the highlands and islands and remote corners thereof, where idolatry, superstition, and ignorance, do mostly abound by reason of the largeness of parishes and scarcity of schools: giving and granting to the society full powers to receive subscriptions and donations of money, and therewith to erect and maintain schools to teach to read, especially the holy scriptures and other good and pious books; as also to teach

writing, arithmetick, and such like degrees of knowledge."

The subscribers and first members of the society were, many of them, of the highest rank and most distinguished characters in Scotland. Permit me to read from an authentick list published by authority, a few of their names—*James, Duke of Queensbury and Dover*; *John, Duke of Atholl*, (the great grand father of our present noble chairman;) *David, Earl of Buchan*; *Thomas, Earl of Haddington*; *John, Earl of Lauderdale*; *James, Earl of Seafield*; *David, Earl of Glasgow*; *Charles, Earl of Hoxetoun*; *Archibald, Earl of Islay*. Beside these noblemen, there occur on the list the names of many gentlemen of rank and fortune; the judges of the supreme court of judicature in Scotland, all the ministers of Edinburgh and its vicinity, and a great number of its most respectable citizens.

Four thousand pounds were raised, and immediately the society began their operations as described in their charter. By establishing schools for the instruction of youth, they wished to rescue their as yet uncorrupted minds from the ignorance and barbarism of their fathers, to imbue them with the first principles of science and religion, and to open to them the channels of farther improvement, by teaching them to speak and to read the English language.

Need I say to well-informed men, acquainted with human nature, that the instruction of youth, is of all methods the most effectual for conveying knowledge and improvement to an ignorant and uncivilized people?

The success which attended the

first beginnings of the plan adopted by the society, soon gave to it celebrity, and brought a large addition to the list of its patrons and friends. Its funds rapidly increased, and in exact proportion to their increase, the number of schools upon its establishment was augmented.

In the year 1738 they amounted to an hundred and twelve.

At that time, the society, deeply regretting the idleness and ignorance of the common arts of industry, which generally prevailed in the highlands and islands, and being persuaded that idleness and vice commonly go hand in hand, resolved to do what in them lay to cure this evil. They applied for, and obtained from his late majesty king George IIId, a new patent, authorizing them to erect schools of industry for teaching the youth of both sexes, and particularly females, its more common branches. Upon this part of their plan, as well as upon that of the first patent, they have ever since proceeded, and now the number of their schools of industry amounts to above an hundred, at which are taught above two thousand young persons, chiefly girls.

In consequence of these schools, the women of the remote parts of the highlands and islands, who, as usually happens in rude countries, were chiefly employed in the labours of the field, are now occupied in employments befitting their sex, in spinning, sewing, knitting, and the like appropriate arts, while at the same time they learn to read the scriptures, and to understand the first principles of religion.

(To be concluded in our next.)

LAST WORDS OF REV. RICHARD HOOKER, WHO DIED, Nov. 2, 1600, Aged 47.

.....

"The chamber where the good man meets his fate,

Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly ye profane ! if not, draw near with awe,
Receive the blessing, and adore the chance
That threw in this Bethesda your disease ;
If unrestor'd by this, despair your cure."

Young.

His physician, Dr. Saravia, perceiving that he was in deep contemplation, and not inclined to converse, asked him, what were his present thoughts ? Mr. H. replied, "that he was meditating on the number and nature of angels,* and their blessed obedience and order, without which, peace could not be in heaven ! and Oh ! that it might be so on earth !" After which he said, "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence to him, and to all men ; yet if thou, O Lord, be extreme to mark what I have done amiss, who can abide it ? And therefore where I have failed, Lord, shew mercy unto me, for I plead not my righteousness, but the forgiveness of my unrighteousness, for his merits, who died to purchase a pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time, I submit to it : let not mine, O Lord, but let thy will be done !"

.....

* "The subject which engaged Mr. Hooker's dying thoughts, ought constantly to engage our living ones ; since in the prayer, composed and delivered to his disciples, by our Lord and Saviour, the obedience of the angels is proposed as a pattern to be imitated by us, as the copy, after which we should diligently write,"
"Thy will be done on earth as it is in heaven."

Bp. Horne's Sermons.

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With which expression, he fell into a dangerous slumber ; dangerous as to his recovery, yet he recovered, but it was only to speak these few words : "Good doctor, God hath heard my daily petitions ; for I am at peace with all men ; and he is at peace with me ; and from which blessed assurance, I feel that inward joy, which the world can neither give nor take away from me." More he would have spoken, but his spirits failed him, and after a short conflict betwixt nature and death, a quiet sigh put a period to his last breath, and so he fell asleep.

The following is his Epitaph, written by Sir William Cowper, who erected a monument to his memory, in Borne Church, and acknowledges Mr. Hooker to have been his spiritual father.

Though nothing can be spoke worthy his fame,
Or the remembrance of that precious name,
Judicious Hooker, though this cost be spent,
On him that hath a lasting monument
In his own books ; yet ought we to express,
If not his worth, yet our respectfulness.
Church ceremonies he maintain'd, then why
Without all ceremony, should he die ?
Was it because his life and death should be,
Both equal patterns of humility ?
Or that perhaps this only glorious one
Was above all, to ask why had he none ?
Yet he that lay so long obscurely low,
Doth now prefer'd to greater honours go.
Ambitious men, learn'd hence to be more wise ;
Humility is the true way to rise ;
And God in me this lesson did inspire,
To bid this humble man—"Friend, sit up higher."

A faithful abridgment of the works of Mr. Hooker, in eight books of *Ecclesiastical polity*, and of all his other treatises, with an account of his life ; by a divine of the church of England, was published in London, 1705.

Walton's Lives.

FRAGMENTS.

At Newcastle-upon-Tyne, there is a coal pit, which is an hundred and thirty fathoms (780 feet) in perpendicular depth, and which is

worked, at that depth, *five miles* horizontally, quite across, beneath the Tyne, and under the opposite county of Durham.

In Durham the coal is so near to the surface of the earth, that wheels of the carriages lay it open to the day, in such a quantity, as to be sufficient for the use of the neighbourhood, and to become a valuable branch of income.

At Newcastle-upon-Tyne, Staffordshire, and in some parts of Scotland, the *strata* are chiefly composed of stones fit to be applied to the purposes of building. In Yorkshire, throughout the whole district of Richmond, in Shropshire, and Leicestershire, and in almost the whole of the northern quarter of the island, the coal approaches in its appearance very nearly to bitumen, which has merely suffered induration.

*Parkinson's Organick Remains
of a former World.*

CANDOUR.

With regard to men's principles, we should always put the best construction on dubious cases, and treat those as *friends* to christianity, who are not avowed and declared *enemies*. By so doing, we may perhaps save a person from really apostatizing; his doubts and prejudices may be overcome; and what was wanting in him may be perfected. But if we suppose and treat him as an enemy, we take a ready way to make him one, though he were not such before. Beside the addition of a new name, especially if it be a name of eminence, to the catalogue of infidels strengthens that party, and weakens the faith of many, who build on authority. "He that is not against us, is on our part."

Bp. Horne.

IGNORANCE.

It has been asserted, that "Ignorance is the mother of devotion." It is no such thing. It is the mother of superstition, of bigotry, of fanaticism, of disaffection, of cruelty, and of rebellion. These are its legitimate children. It has never yet produced any other; and never will to the end of the world. And we may lay this down as an incontestible truth, that a well informed and intelligent people, more particularly a people well acquainted with the sacred writings, will always be more orderly, more decent, more humane, more virtuous, more religious, more obedient to their superiors, than a people totally devoid of all instruction and all education.

Charge of Bp. London. 1803.

It is a fact ascertained by the most diligent and accurate inquiries, that in the most enlightened parts of Ireland, not above *one third* part of the people receive any education at all; and throughout the rest of the island, not a *twentieth* part have ever learnt their alphabet. *ibid.*

For more than *twenty* years past, upward of 300,000 children of the poor have been religiously educated in the various charity and Sunday schools in England. *ibid.*

SUBMISSION.

WHEN Mr. Paschal observed any of his friends to be afflicted at seeing the sickness and pain he underwent, he would say, "Do not be so concerned for me. Sickness is the natural state of a christian, because by it we are what we ought always to be, in a state of suffering evils, mortified to the pleasures of sense, exempt from all those passions which work

upon us as long as we live, free from ambition or avarice, and in a constant expectation of death. And is it not a great happiness, to be by necessity in the state one ought to be in, and to have nothing else to do but humbly and peaceably to submit to it?" This is a noble, a just, a comfortable speculation.

—♦—
*INTERESTING ANECDOTE OF THE
CELEBRATED BISHOP BUTLER.*

WHEN his Lordship lay on his dying bed, he called for his chaplain and said, "Though I have endeavoured to avoid sin and to please God to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "You have

forgotten that Jesus Christ is a Saviour." "True," was the answer, "but how shall I know he is a Saviour for *me*?" "My Lord," it is written, "*Him that cometh to me I will in no wise cast out.*" "True," said the Bishop; "and I am surprised, that, though I have read that scripture a thousand times over, I never felt its virtue till this moment; and now I die happy.

—♦—
VOLTAIRE.

Montesquieu said of Voltaire, "Lorsque Voltaire lit un livre, il le fait, puis il écrit contre ce qu'il l'a fait." "When Voltaire reads a book, he makes it what he pleases, and then writes against, what he has made it."

Review of New Publications.

Letters to the Rev. THOMAS BELSHAM, on some important subjects of theological discussion, referred to in his discourse on occasion of the death of the Rev. JOSEPH PRIESTLEY, L.L.D. F.R.S. &c. By JOHN PYE SMITH. Printed by Biggs and Co. London, 1804. 131 pp. 8vo.

THE design of these eight letters is very important, and their publication very seasonable. The subjects are altogether controversial. The manner, in which they are treated, displays a rare combination of excellencies. The author shows himself possessed of qualifications, which we always wish, but often wish in vain, to find in the disputant. The reader of these letters is not disgusted with any thing conceited, narrow, or grovelling, nor offended with any

thing supercilious, harsh, or uncivil. The writer is in earnest, and yet unruffled; bold and undaunted, yet modest; learned, without pedantry; faithful to the cause of truth, without sacrificing the cause of love. While he exposes the errors and misrepresentations of Dr. Priestley and his learned disciple, he respectfully acknowledges their eminent abilities. Without the least degree of petulance, he reproves their unfairness; and notices, with christian meekness, their bitter and extravagant reflections upon what he believed eternal truth. Nothing is designed to degrade their characters. While he piously laments their errors, he addresses them in the language of veneration and cordial friendship. How can a candid Socinian peruse this author, without dreading such

an opponent, but wishing for such a friend?

The first letter is thus introduced.

DEAR SIR,

The discourse, with a copy of which you have politely favoured me, preached on occasion of the death of your venerable friend, the late Rev. Dr. Priestley, must be viewed by the dispassionate and candid, as an effusion of the heart truly honourable to your character and your friendship. With feelings such as the disciples of Socrates possessed when they embalmed the memory of their injured master, and with talents which would have been worthy of them, you have paid the tribute of dignified and affectionate respect to your "*guide, philosopher, and friend.*"

After referring to Dr. Priestley, as one who recommended the seizure of every fair occasion for detecting error and discovering truth, he says;

Dr. Priestley is dead. May the wrath and rancour of his enemies, for their own sakes, die also, and perish for ever. The prayers and wishes, which purest benevolence has often dictated, for a revolution infinitely desirable in his religious sentiments and feelings, are brought to an awful pause, and their result is a problem to be resolved only when "we all stand before the judgment seat of Christ." But, in the sincere spirit of integrity and candour, to examine his publick character, and to investigate the evidence, the tendency, and the value of his sentiments, is now become a duty more incumbent than ever on the lovers of truth.

The charges against calvinism particularly considered are these; namely; *that it is a rigorous, gloomy, horrible, and pernicious system, the extravagance of error, and a mischievous compound of impiety and idolatry.*

Every man, (says our author in reply) who is at all in the habit of attending to controverted questions, must have noticed the facility and promptitude of urging plausible objections, in comparison with the sedate impartiality, the serious candour, and the patient labour, which are necessary for the investigation and establishment of many capital truths.

He applies the remark to Mr. Belsham's picture of calvinism.

I make no charge of intentional misrepresentation. I doubt not the correspondence of your language with your own conceptions. But I maintain that the caricature which you have sketched is not calvinism.

After a few observations on the specifick part of the charge, he says;

You, my dear sir, have given us *your* description of calvinism. But I never yet heard of the calvinist, who would adopt your statement as his own creed. Glorifying in the doctrines of calvinism, though submitting to the appellation only as a matter of usage, I entreat your attention to what we ourselves, who are likely to be the best acquainted with our own sentiments, esteem to be true, scriptural, and important, a doctrine according to godliness.

Such a sketch he gives in his second letter. In this he enters upon no proofs. His object is to state a set of principles. The concise and well arranged statement here made would suffer by the quotation of any part. The whole does honour to the author's understanding and heart, and to the God of truth, and deserves the most serious perusal. After completing his statement of calvinistick principles, he thus concludes the letter;

These, sir, are the principles, which yourself and your late learned friend have reprobated as *rigorous and gloomy, and full of horrors, a message of wrath and injustice, of terror and despair, the extravagance of error, and a mischievous compound of impiety and idolatry.* I need not say that, to myself, these principles appear the voice of God, and the perfection of reason, harmony, and moral beauty. But whether, even on your own principles, your description is not extravagantly overstepping the bounds of reason and justice, I appeal, my dear sir, to yourself; I appeal to every candid reader. And from a conviction which, I hope I can truly say, is not the result of educational prejudice, of dishonest timidity, or of indolent indifference, I enter a solemn protest against every

particle of your accusations; and, against the whole of your condemnatory charges, I appeal to the **RIGHTEOUS AND ETERNAL JUDGE**.

In letter III. he takes a nearer view of the subject, and invites thorough examination. Of calvinism, he says ;

As for the fact of its truth or falsehood ; that is the whole question at issue between us, and neither aspersions nor eulogiums will stand for evidence. As an advocate for calvinism, I invite, I intreat examination. Let it be strict ; let it be rigid ; only let it be in the true "spirit of liberal and judicious criticism," and, which is of still more radical importance, in the spirit of purity and uprightness, a spirit influenced by the love of God and holiness, a spirit of humility, and a spirit of prayer. From such an examination we have nothing to fear.

He elucidates the strict purity of the calvinistick system in comparison with the unholy and delusive tendency of the opposite scheme. He is not ashamed of acknowledging, that his system speaks no peace to the wicked, and fosters no hopes of salvation, except such as are connected with the present influence of habitual and universal holiness. This he esteems no small part of its purity and glory.

Speaking of that fictitious benevolence, to which socinianism sacrifices the holiness, truth, and goodness of Deity, he has this pathetic reference to Dr. Priestley's expiring moments.

It grieves me to the heart to reflect that such a man as Dr. Priestley, a man, whose splendid talents and rare endowments formed a ground of accountableness beyond expression awful, in the solemn approaches of death, should take shelter in this miserable refuge of lies.

In letter IV. he examines three charges against calvinism ; *impiety, idolatry, and mischievous tendency*. Some parts of this examination are excellent.

In letter V. he further vindicates calvinism from misrepresentation. In the course of the letter he notices Dr. Priestley's shocking censure of St. Paul's writings.

In the three last letters, the controversy is treated chiefly on the ground of ecclesiastical history. In these letters he ably exposes the unfairness of Dr. Priestley's reasoning, and brings into view a number of capital mistakes in his publications. We select the following as a striking example.

The doctor has selected Chrysostom as the father whose evidence is most ample in support of the opinion, that (the apostle) John first taught the divinity of Christ. "Chrysostom," says Dr. Priestley, "represents all the *preceding writers of the New Testament*, as children ; who heard, but did not understand things, and who were busy about cheese-cakes and childish sports ; but John," he says, "taught what the angels themselves did not know before he declared it." At the bottom of the page, Dr. Priestley faithfully transcribes the Greek of this passage ; and no one can say, that his *translation* is materially unfair, *so far as it goes*. The sentence is exactly thus : "All the rest, like little children, hear indeed, yet do not understand what they hear, but are captivated with cakes and childish sports." The omission of the clause "all the rest," (*οἱ γε ἅλλοι πάντες*) does not *appear* of much consequence. The insertion of it would only have led the reader to inquire for the antecedent ; and Dr. Priestley has provided a ready answer : "All the preceding writers of the New Testament." Do me the favour, my dear sir, to take down the volume of Chrysostom, and turn to the passage. Will you find the antecedent to this relative clause to be any "writers of the New Testament," or any person at all connected with the New Testament ? No, sir, you will find it to be, *the effeminate and dissipated spectators of athletick games, and the auditors of musicians and oratorical sophists*."

Though our author candidly acquits Dr. Priestley of "intentional misrepresentation," yet he thinks himself warranted to say, "that implicit reliance cannot be safe-

ly placed on Dr. Priestley's representations, even in cases of the plainest fact."

To determine whether this severe conclusion be well founded, let the candid inquirer carefully attend not only to these letters, but to all which has lately been written on the subject; particularly, to Priestley's history of early opinions, and his letters to Dr. Horfeley, together with Dr. Horfeley's tracts and disquisitions, and the 2d volume of Jamieson's excellent vindication.

The author concludes his letters by saying, "If I have advanced what is untrue, my ignorance or my wickedness can easily be detected;" and by the following valuable quotation from Dr. Priestley's letters to Dr. Horfeley;

"Above all, let TRUTH be our great object. Our readers will easily perceive whether it be so or not: we shall sooner deceive ourselves, than them. And least of all can we impose upon that great Being, who is the God of truth, who secretly guides all our pursuits, and whose excellent purposes will be answered by them, with whatever views we may engage in them."

Κρίνει Φαος το μέλλον. EURIP.

The Principles of Eloquence, containing Hints to Public Speakers, by T. KNOX. Also, Jerneingham's Essay on the Eloquence of the Pulpit in England, printed for B. and J. Homans, No. 50, Marlborough street, Boston, 1805. David Carlisle, printer, Cambridge street.

IN the first part, or principles of eloquence, are the following particulars worthy the attention of public speakers.

OF SPEAKING.

How to make yourself heard without any difficulty; how to strengthen the voice. Faultering; how to get rid of it. Of bellow-

ing, or speaking too loud; to be avoided. Mumbling, or speaking too much to yourself; to be corrected. The voice to be made soft, and agreeable to the ear. Never spit or hem while speaking. Of varying the voice. How to cure yourself of a monotonous tone. Rules for varying the voice. Too great a volubility to be avoided. Speaking too slow. To vary the voice according to the subject—according to the passions. Esteem or admiration, how to express them. Contempt, how to express it by the voice. A grievance complained of, how to be expressed. Exordium, Narration, Confutation, and Peroration, what tone to be used.

FIGURES OF RHETORICK.

What tone to be used in speaking some of them, Exclamation, Swearing, Prosopopœia, Apostrophe, Epimone, Parrhesiæ, Climax, Antithesis. Breath, how to manage it; long breath necessary; how to acquire it. Clauses of a period; how to manage them. Short periods; pauses after them different from those after long ones. Subsequent period lower, than the close of the preceding one. Period that requires great force of voice. How to manage the sentences immediately preceding. Pronunciation. To keep your voice up to the end of a sentence.

ACTION.

Hints respecting action to those, who wish to speak gracefully in publick. How to use the hands in action. Use no action at the beginning of your speech. Never clap your hands. Action mostly with the right hand: instances where the left alone may be used. To place the right hand on the breast: if left handed how to manage. Action from the left to the right. When action advisa-

ble, to begin it when you begin to speak. Motion of your hands to suit the thing spoken of. Action must suit the figures used. The hands seldom or never higher than the eyes. Your arms not to be stretched out sideways from your body; but a certain distance. Raise your hand in swearing, exclamation, &c. Not to use too much action. Some actions not to be attempted by the hands. When you talk for another person, what action to use. Person; how it ought to be managed. The head; the face; the eyes, how to regulate their motion. How to draw tears from your own, as well as your auditor's eyes. Of lifting up your eyes, or casting them down. How to manage the eyebrows, mouth, lips, shoulders.

These rules are just, and written in a perspicuous and laconick style. A single example may be sufficient.

Period that requires great force of voice. How to manage the sentences immediately preceding." "When you have a period to pronounce, that requires a great *elevation of the tone*: you must *moderate and manage* your voice with care upon those periods, that *just precede* it; lest by employing the whole *force* of it upon *those*, you exhaust yourself, and express *this languidly*, which requires more *vigor and vehemence*.

An Essay on the Eloquence of the Pulpit in England.

This Essay, written in England, and adapted to the state of pulpit oratory in that kingdom, may perhaps lose some degree of its pertinency and force, when read in this country; but so similar are the defects of christian eloquence in the two countries; so just are the opinions in the essay, and so persuasively are they expressed, as to render it valuable to every clergyman in New England. No man we trust can read the first sentences without being strongly impressed.

If terror and pity are the throbbing pulses of christian oratory, as well as of the drama, the powers of the former are certainly in this country feeble, and unimpressive. The form of sacred eloquence appears sickly and inactive; the pulse at her heart beats languidly, no expression flashes from her eye, and her pale lip attests, that no Seraph has touched it with the live coal from the altar.

Sentences as just as they are eloquent. The author's idea of most modern sermons, may be collected from the following quotations.

Many splendid exceptions may be adduced, but I should advise (the younger clergy) not to adhere to the present mode of preaching.

It is said that when Shakespeare was born nature destroyed the mould in which his great mind was formed. I cannot help wishing that some superior genius would break the general mould in which religious discourses are cast.

Nothing would sooner raise the depressed genius of religion, than the recovery of our preachers from that *reasoning malady*, which has so generally infected them.

I am persuaded that chopping logic in the pulpit is not the thing, but that imagination and warmth of expression are in their place there, as much as on the stage, moderated, however, and chastised by the purity and gravity of religion.

The effects produced by the eloquence of Gregory, Nizianzen and others are mentioned; and several methods are suggested to give variety, and interest, and effect to a gospel sermon; as an appropriate text, the introduction of a striking anecdote, seizing some local circumstance, an abrupt diversion of the discourse to another object, clear, concise, and forcible reasoning, addressed to the heart, and instances of fortitude, not stamped with the image of religion, to mark its spurious features.

The author wishes for one re-

form, which we fear will by too many be thought an improper innovation. When the text is long, and adapted to rouse the imagination he would omit "the usual form" of naming the chapter and verse. He likewise disapproves long introductions, and quotes Mr. Gilpin.

Though a *short* opening of a text may often be necessary, there seems no occasion for a long preface. Whatever appertains immediately to the discourse had, perhaps be better introduced into the body of the subject.

An Italian monk cured of "inflated language," is mentioned in a humorous manner.

He began his discourse in a most exalted strain. Having congratulated the temple on the honour of being immediately under the patronage of so great a saint, he proceeded with saying, he knew not where to point out the residence of a saint of such enlarged and complicated merit! Shall I introduce

him into the society of the apostles? Shall I associate him with the army of the martyrs? Shall I assign to him a seat among the confessors? Where, where shall I place our tutelary saint?

As he pronounced these words a man suddenly cried out, "Rev. Father, as you appear to be at a loss how to dispose of your saint, you may place him, if you please, in my seat, for I am going away." "This indecorous reprimand was of more service to the declamatory panegyrist, than the perusal of Quintilian's institutes.

The style of this essay is not without some faults; but is sprightly and entertaining. The lovers of orthodoxy wish it more distinguishing; but it ardently recommends warm and pathetick preaching, which is a valuable part of *the Pulpit Orator*. The volume we doubt not will be useful to all publick speakers, whose habits are not unconquerably fixed.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

At a numerous and respectable meeting, held at the London Tavern, March 7, 1804, Granville Sharp, Esq. in the chair; a society was formed for the sole and exclusive purpose of *promoting the circulation of the Holy Scriptures in the principal living languages*. The following is an outline of the plan of the society.

"1. A society shall be formed, with this designation: THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

"2. This society shall add its endeavours to those employed by other societies for circulating the scriptures through the British dominions; and shall also, according to its ability, extend its influence to other countries, whether christian, mohammedan, or pagan.

"3. Each subscriber of one guinea annually, shall be a member.

"4. Each subscriber of twenty pounds, at one time, shall be a member for life. A subscriber of five guineas per annum, shall be a governor; and a subscriber

of fifty pounds, or upwards, at one time, shall be a governor for life.

"*.* Governors shall be entitled to attend, and vote at all the meetings of the committee.

"5. An executor, paying a bequest of fifty pounds, shall be a member for life; or of one hundred pounds, or more, a governor for life.

"6. Each member shall be entitled, under the direction of the committee, to purchase bibles and testaments for the purpose of gratuitous distribution at the society's prices, which shall be as low as possible; but no English bibles or testaments shall be given away in Great Britain by the society itself."

We have great pleasure in introducing this society to the knowledge of our readers. And we think it must prove highly consolatory to every reflecting mind to perceive, that while the enemies of Great Britain are menacing her with destruction, such varied and strenuous exertions are making by many of her inhabitants to diffuse over the earth the pure light of christian truth.

In the object proposed by this society, every sincere christian of every name, may cordially and consistently unite. A liberal subscription has already begun, which amounted in a few days to about one thousand pounds.

It gives us much pleasure, say the editors of the *Christian Observer*, (Jan. 1805) to state, that a gentleman well known in the republick of letters, and who has essentially served the cause of religion by his writings, has presented, to *The British and foreign Bible Society*, a very valuable collection of the Holy Scriptures in foreign languages, which he has been employed for many years in forming. We trust that his example will stimulate other gentlemen who may be possessed of copies of the bible in foreign languages to make similar dispositions; a circumstance, which would tend greatly to facilitate the benevolent designs of this important institution.

At a subsequent general meeting, held at the London Tavern, May 2d, 1804, a report of the committee was read, purporting that they had been occupied in opening communications with various persons of influence in different parts of the United Kingdom and of the Continent, for the purpose of obtaining important intelligence, of augmenting the funds of the society, and otherwise promoting its interests. A plan of the society was then unanimously adopted. The chief resolutions, differing from those given above, were the following:

"The committee shall consist of thirty six laymen; of whom twenty four who shall have most frequently attended, shall be eligible for reelection for the ensuing year. Six of the committee shall be foreigners resident in London or its vicinity; half the remainder shall be members of the church of England; and the other half members of other denominations of christians.

"Every clergyman and dissenting minister who is a member of the society, shall be entitled to attend and vote at all meetings of the committee.

"The treasurer and secretaries for the time being, shall be considered as members of the committee.

"No person deriving any emolument or profit from the society, shall be entitled to sit or vote in the committee.

"The committee shall conduct the business of the society; appoint all offi-

cers except the treasurer; have power to call special general meetings; and shall be charged with procuring for the society suitable patronage, both British and foreign.

(Signed)

G. SHARP, Chairman."

President, Right Hon. John Lord Teignmouth.

Treasurer, Henry Thornton Esq. M. P.

Secretaries, Rev. John Owen, M. A. Rev. Joseph Hughes, M. A. Rev. Charles Frederick Steinkofft, M. A.

Assistant Secretaries, Mr. Joseph Tarn, Mr. Thomas Smith.

A committee of 36 respectable gentlemen were appointed to assist in managing the affairs of the society, among whom we observe the name of WM. WILBERFORCE, M. P.

Extract of a letter from a Clergyman in Ireland.

"I am sorry to mention that there is no part of the United Kingdom in greater want of bibles, than the southern part of Ireland. Not more than one third of the protestant families have bibles; and the papist families, which are at least eight to one, have scarce a bible among them, perhaps not one in 500 families; and no exertions making to distribute them, except by a few clergymen, who do not go beyond their own parishes."

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

THIS society was instituted in the year 1800, by members of the established church, and is conducted in strict conformity to her doctrines and discipline. It was instituted not with the design of interfering with other societies, embarked in the same cause, but of cooperating with them. While, therefore, *the society for promoting christian knowledge* has confined its missionary exertions to a part of the eastern dominions, where they now employ several excellent Lutheran ministers; and while *the society for the propagation of the gospel* in foreign parts has extended its labours chiefly to the British plantations in North America, it appeared, that there was abundant room for the present institution, the precise object of which is expressed in the title.

No English clergymen having engaged themselves to the society as missionaries, the committee opened a correspondence with the continent, where they

procured two young men, who, after a course of previous training, having received ordination in the Lutheran church were accepted as missionaries by the society. Their names are Melchior Ben-
nier, a German, and Peter Hartwig, a Prussian.

These missionaries resided some time in England, with a view of perfecting themselves in the English language; and acquiring also, by means of some African youths, educating in England, the rudiments of the Soosoo language, which is spoken over a considerable portion of the continent of Africa; and in which, by the exertions of the Rev. Mr. Brunton, the society has already been enabled to print some useful tracts. This last mentioned circumstance, together with the vicinity of the Soosoo country to Sierra Leone, determined the society to appoint the station of these missionaries among the Soosos: in April, 1804, after a suitable address had been delivered to them, they embarked on board a vessel for Sierra Leone, one of them, (Mr. Hartwig) having previously married with the consent of the society.

The society has likewise under its protection, four other students, who are supported and educated at the expense of the society, in the missionary seminary at Berlin, where they are now attending to the study of the English, Arabick, and Soosoo languages, and to such other objects as may qualify them for conducting missions.

LONDON MISSIONARY SOCIETY.

In the report of the London Missionary Society, for, 1803, we find the following interesting article of intelligence, which will probably be new to some of our readers, and which is worthy to be recorded in this publication.

During the two past years the society has manifested the commendable desire of endeavouring to build, on the ruins of the papacy in France, the divine edifice of pure christianity; and as the most powerful mean for that purpose, within their reach, was the circulation of the Holy Scriptures, they determined to consecrate a part of their funds to this object. Reflecting also on the awful effects of infidelity, they judged it might be of great use to connect with the scriptures a vindication of their di-

vine authority. This important service has been achieved in the most satisfactory manner, by one of their highly respected members.

The treaty of peace between the two countries having renewed the means of personal intercourse, it was concluded, that a deputation to France was of great importance, not only in determining on the best mode of printing and circulating the New Testament and the essay, but also in procuring such information on the state of religion in that country, as would enable the society to form a judgment on the best means of promoting the interests of true religion there. The result of this visit is generally known, and has produced a hope that the protestant cause may soon rise from its ruins. The directors have now the pleasure to announce, that the New Testament, the essay, the assembly's catechism, and some tracts, are printed, and now in circulation in France, and will shortly be so in Italy. The necessity of publishing the scriptures in those countries is proved, from the great difficulty which the deputation found in procuring a single copy of them at Paris; and they are informed that this is equally the case in Italy.

The deputation having fully ascertained that an energetick and evangelical ministry would be likely to be well attended and well supported in France, they conceived that the establishment of a protestant church at Paris would be productive of the most beneficial effects. The Rev. Mr. Tracy, who was then there, was requested to continue on the spot, to superintend the publications, and to make inquiries, respecting a suitable church. Information has been obtained, which proves the almost unlimited extent in which the scriptures and protestant writings may be circulated. At Besencon, in the south, and at Arras, in the north, where till lately, no protestants were to be found, applications for protestant ministers and churches have been made, and signed by 12,000 persons at the former place, and nearly as many at the latter; and although many churches have already been given to the protestants, 900 congregations are still destitute, both of churches and pastors. Even in Belgium, the same disposition appears.

Literary Intelligence.

GERMANY.

THE collection of bibles in the library of the Elector of Wurtemberg, amounted in 1804, to more than 4000 different editions, among which are the following, viz.

- 8 of modern Greek
- 28 Arabick
- 13 Ethiopick
- 7 Persian
- 6 Turkish
- 1 Coptick
- 5 Armenian
- 13 Tamulick
- 6 Hindoostanee
- 14 Malay
- 1 Cingalese
- 35 Upper German (Julæa Germanica)
- 18 Portugese
- 15 Spanish
- 43 Italian
- 290 French
- 1 Rhætian
- 115 Saxon
- 215 English
- 274 Dutch
- 116 Danish
- 14 Icelandick
- 3 Greenlandick
- 2 Creole
- 1 Fanteick (or Acraick)
- 45 Swedish
- 6 Finnish
- 3 Lapponick
- 8 Russian
- 3 Croatian
- 21 Bohemian
- 10 Wendish
- 20 Polish
- 6 Lithuanian
- 7 Lettonian
- 4 Esthonian
- 7 Hungarian
- 5 Welsh
- 1 Irish
- 1 Cantabrian (or Basc)
- 2 North American Indian.

Since the purchase of this library, the collection of bibles has been considerably augmented; not however with new translations in modern languages, but only with scarce editions in well known western languages, or in the original text. The number above stated

do not all contain an edition of a whole bible; for instance, that of the modern Greek, contains only the new testament.

The translation into the Croatian language was printed, partly in the university of Tubingen, partly in the town of Urach, both of which are in the duchy of Wurtemberg; peculiar types were cast there for this purpose. The imperial general Tilly, seized these types, (during the religious war between the papists and protestants, called the 30 years war,) and made a present of them to Rome; where they came into the possession of the *Propaganda*. From thence they were taken, during the French Revolution, and carried to Paris, where they are now deposited.

Eclectic Rev.

PORTUGAL.

THE number of volumes in the Royal Library, is said to amount to 70,000.

Our readers may form an idea of practical books in theology, lately published in Portugal, from the titles of a few which follow. *A diadem of five Stars, or religious exercises for five days: The Mystical Mount of Lebanon: The assistance of the Faithful, at the cries of the holy Souls, (N. B. in purgatory.) Novena Mystica, or a treatise on the ascension to heaven of God's most immaculate mother; extracted from the Revelations of St. Brita and other important works; The instructed Virgin, or the prayers of young Ladies to their Guardian Angels: Special prayers to holy Barbara; The Protestant summoned before the tribunal of God, &c. &c.*

GREAT BRITAIN.

THE most important and extensive work in theology, which now engages the British press, is the edition of the septuagint translation of the bible, conducted by Dr. Holmes. This laborious undertaking has been many years in preparation, and is indeed a natural consequence of the Hebrew collations of Dr. Kennicott, who like Origen, well deserved the title of Adamantius. In the progress of his edition, Dr. Holmes has collated, and caused to be collated a great number of MSS. of various ages and authorities; and the result of the whole is submitted to the publick with

as much speed as is consistent with correctness and integrity. Biblical scholars may expect much assistance from this, and other works of a like nature; and it is truly honourable to the British nation, that a portion of its wealth is directed into a channel, so laudable, and so beneficial. We commend also the care taken of the MS copy of this edition, which, after it has answered its purposes at the press, is carefully lodged in the Bodleian library, and reserved for future inspection, whenever circumstances may require it. A complete volume containing the pentateuch, is published, and a second is advancing with steady perseverance.

The late improvements, which have been made, in the invention of Stereotype, have rendered that mode of printing of sufficient consequence to engage the attention of the delegates of the press, at the university of Cambridge.

The same occurrence has furnished an opportunity to that highly honourable institution, The Bible Society, to extend its benevolence to distant regions; and they, no less than this country, may eventually rejoice, in the pious exertions of the present age. We believe this society has various foreign editions in contemplation; nor is even China forgotten.

The Rev. J. Pratt is publishing the whole of Bp. Hall's works, with his life, in ten vols. 8vo.

NEWSPAPERS.

ON an average, not less than 30,000 newspapers per day, or 80,000 weekly, are printed and published in London. For these the public pay about 750l. sterling per day, and for advertisements about 2000l. sterling. Thus newspaper intelligence alone costs the united kingdom about 800,000l. sterling annually. The tax levied upon this favourite article of luxury, swallows up one half of the net amount here stated; and the remaining 400,000l. is paid for the literary information of the newspapers.

A new and valuable work has lately appeared, descriptive of the present state of the British metropolis, under the title of *Modern London*. This work is illustrated with so great a number of copperplates, exquisitely drawn and engraved, that it becomes a fac simile of the metropolis, and conveys to every part of the world the most correct ideas of all those scenes which appertain in a

peculiar manner to the most popular and wealthy city in the world. In a word, this splendid and curious work may be said to transport London out of itself, and to convey to a distance, as correct and complete ideas of the British metropolis as could be obtained by an actual visit. *English Paper.*

A new edition of the travels of Mr. Bruce into Abyssinia, with great additions is now publishing in London, containing many papers which it was supposed Mr. Bruce had destroyed. We expect to find in it, among others the complete series of observations made by that celebrated traveller in Syria, and the Holy Land. They refer as well to natural history, as to topography, and we hope they will contribute greatly to explain various passages of Scripture, which are best understood in the country to which they refer. We learn that the plates amount to about 70; but whether there be a correct map of Palestine among them, we have not heard. It is very strange that this interesting country should hitherto want a map, whose authenticity may be depended on.

Lately published; an Essay on the Spirit and Influence of the Reformation of Luther; from the French of C. Villars; with copious notes by the translator. This is the performance which gained the prize, on the question proposed by the National Institute of France.

"What has been the influence of the reformation of Luther on the political situation of the different states of Europe, and on the progress of knowledge?" 1 vol. 8vo.

Some valuable manuscripts of Archbishop Leighton have been lately discovered, particularly a commentary upon the Acts of the Apostles. It is in contemplation to publish in Scotland a new, uniform and complete edition of the works of that bright ornament of religion and of the christian priesthood.

RUSSIA.

A Geographical Dictionary of the Russian Empire, begun at Moscow, is proceeding. Descriptions and maps of the various climates and provinces of this vast empire, cannot fail of being extremely interesting, not to the geographer only, but also to the philosopher and the statesman.

The progress that has already been made in the establishment of seminaries for education throughout Russia, in the few years of the present Emperor's reign, may be judged of by the last report to the minister of public instruction. From this it appears that the schools amount to four hundred and ninety four, the teachers in these to one thousand four hundred and twenty five, and the pupils to thirty three thousand four hundred and eighty four. The maintenance of these seminaries costs annually about 1,727,732 rubles, or 215,966l. sterling. These seminaries are exclusive of various civil and military academies, as well as all seminaries for the education of all females. A variety of institutions of a similar sort are at present establishing in the various provinces.

The sums disbursed in the year 1804, from the royal treasury of Russia, for the support of places of public instruction amounted to 268,650l. beside 8,363l. sterling, given by government to establish an university at Charkow. Private individuals emulate the government in their benefactions for the promotion of public instruction. Counsellor Sudienkow has given 40,000 rubles for the erection of schools in Little Russia. The nobility of Podolia have contributed 65,000 rubles to found a military school in that province. A number of similar donations for the same purpose have been made in various parts of the empire.

ORDINATIONS.

In New York, on Friday, Aug. 2d. the Rev. ASA EATON, of Christ's Church Boston, was ordained priest, by the Rt. Rev. Benjamin Moore, Bishop of that State.

At Gloucester, on Wednesday, Aug. 7th, the Rev. PEREZ LINCOLN, to the pastoral charge of the first parish in that town. The performances were assigned to the following gentlemen, viz. the introductory Prayer by the Rev. Jacob Flint, of Cohasset; the Sermon by the Rev. Peter Whitney, of Quincy. Text Rev. ii. 10. "*Be thou faithful unto death, and I will give thee a crown of life.*" The Consecrating Prayer by the Rev. John Allyne of Duxbury: the Charge by the Rev. Dr. Cutler, of Hamilton; the Right Hand of Fellowship by the Rev. Abiel Abbot, of Beverly; and the concluding Prayer, by the Rev. N. B. Whitney, of Hingham.

The following was the order of performances at the ordination of the Rev. SAMUEL WALKER, at Danvers, Aug. 14. Introductory Prayer, by Rev. Dr. Morse, of Char. Town; Sermon from Jer. xxiii. 28. *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord,* by Rev. Mr. Spring, Newburyport; Ordaining Prayer by Rev. Dr. Cutler, Hamilton; Charge, by Rev. Mr. Hopkins, Salem; Fellowship of the Churches, by Rev. Mr. Wadsworth, Danvers; Concluding Prayer, by Rev. Mr. Worcester, Salem.

List of New Publications.

Sermons of John Baptist Massillon, and Louis Bourdaloue, two celebrated French preachers. Also a spiritual paraphrase of some of the psalms, in the form of devout meditations and prayers. By J. B. Massillon. Translated by Rev. Abel Flint, Pastor of a church in Hartford. Published by Lincoln and Gleason, Hartford, 1 vol. 8vo.

A Description of the Genessee country in the State of New York, in which the situation, dimensions, civil divisions, soil, minerals, produce, lakes and rivers, curiosities, climate, navigation, trade and manufactures, population, and other interesting matters relative to that coun-

try, are impartially described. To which is added an appendix, containing a description of the military lands. By Robert Munro. New York, 1805.

Nature Displayed in her mode of teaching language to man; or a new and infallible method of acquiring a language in the shortest time possible, deduced from the analysis of the human mind, and consequently suited to every capacity. Adapted to the French. By N. G. Dufief, of Philadelphia. Thomas L. Plowman, Philadelphia. 1804.

An Oration, delivered at Byfield, July 4, 1805, before the first regiment in the second brigade of the second divi-

sion of militia in the Commonwealth. By Elijah Parish, A. M. Joshua Cushing, Salem. 1805.

An Oration, pronounced July 4, 1805, at the request of the federal republicans

of Charlestown; by Aaron Hall Putnam. Charlestown. Etheridge.

No. II. of the Monthly Register, and Review of the United States. Charlestown, S. C. C. M. Bounatheau.

Obituary.

At Sunderland, Eng Dr. PALEY. This very respectable pillar of the church, and ornament of literature, was archdeacon of Carlisle, subdean of Lincoln, and rector of Bishop Wearmouth. His works on religion and morals are much admired for learning, precision, and elegance.

In Scotland, Aug 1803, JAMES BEATTIE, L. L. D. Professor of Moral Philosophy and Logick, Aberdeen. The following sketch is abridged from Bower's Life of Dr. Beattie.

Dr. B. was born at Laurencekirk, county of Kincardine, in Scotland, on the 5th of November, 1735. His father was a farmer, a man of good sense, and possessing a talent for poetry. He died when Mr. B. was only 7 years of age. Yet he found a second parent in an elder brother, who paid the utmost attention to his education. He had a good schoolmaster in his native village, whom he left in his fifteenth year to go to Aberdeen. He entered as a burser in Marischal college: and after spending the usual time of four years, took his degree of M. A. He then spent five years at the village of Jordoun, near his native place, as a teacher of a school. He next became a teacher in the grammar school in Aberdeen for two years; and in the year 1760 was appointed professor of Marischal college in that city. This situation he enjoyed till his death. In 1761, his first volume of poems appear-

ed. In 1766, he married a lady who survives him. By her he had two very amiable and promising sons, whose early deaths seemed to have hastened the fond parent to "the house appointed for all the living." In the year 1770, he received his degree of L. L. D. from King's college, Aberdeen. In 1771, he visited London, and formed an acquaintance with the most eminent literary characters then in the metropolis. In 1773, he enjoyed the honour of publick and private audiences with their majesties, and obtained a pension from the king. Dr. B. ever after expressed his admiration of the general knowledge, which their majesties discovered of every topick upon which they conversed. And when Dr. B. was retiring and thanking the king for the honour conferred upon him, he replied, "I think I could do no less for a man who has done so much service to the nation in general, and to the cause of truth. I shall always be glad of an opportunity to shew the good opinion I have of you." The matter and the manner of this instance of literary patronage were certainly alike creditable to the donor and the recipient. During the latter part of his life, Dr. B. withdrew from Society, and sunk gradually into a state of languor and insensibility till August 1803, when he expired.

At Gloucester, JOHN GIBAUT, Collector of that port, aged 38.

Poetry.

Extract from a Poem on the LAST DAY, by
MICHAEL BRUCE. *Omitted in his works.*

NOW, vain is greatness! as the morning clouds,
That, rising, promis'd rain; condensed they
stand;

Till, touch'd by winds, they vanish into air.
The farmer mourns; so mourns the hapless
wretch,

Who, cast by fortune from some envy'd height,
Finds nought within him to support his fall.

High as his hope had raised him, low he sinks
Below his fate, in comfortless despair.
Who would not laugh at an attempt to build
A lasting structure on the rapid stream
Of foaming Tygris? the foundations laid
Upon the glassy surface; such the hopes
Of him whose views are bounded by this world;
Immur'd in his own labour'd work, he dreams
Himself secure; when, on a sudden, down,
Torn from its sandy ground, the fabric falls!

He starts, and waking, finds himself undone,
 Not so the man who on religion's base
 His hope and virtue builds. Firm on the rock
 Of ages his foundation laid, remains
 Above the frowns of fortune or her smiles,
 In every varying state of life, the same.
 Nought fears he from the world, and nothing
 hopes.

With unassuming courage, inward strength
 Endu'd; resign'd to Heaven, he leads a life
 Superior to the common herd of men,
 Whose joys, connected with the changeful flood
 Of fickle fortune, ebb and flow with it.

Nor is religion a chimera: Sure
 'Tis something real. Virtue cannot live,
 Divided from it. As a severed branch,
 It withers, pines and dies. Who loves not GOD,
 That made him, and preserv'd, nay more re-

deem'd,
 Is dangerous. Can ever gratitude
 Bind him who spurns at these most sacred ties?
 Say, can he, in the silent scenes of life
 Be sociable? Can he be a friend?
 At best, he must but feign. The worst of brutes
 An atheist is; for beasts acknowledge GOD.
 The lion, with the terrors of his mouth,
 Pays homage to his Maker; the grim wolf,
 At midnight, howling, seeks his meat from
 GOD.

THE PRAYER OF JACOB.

A Hymn from LOGAN.

O GOD of Abraham! by whose hand
 Thy people still are fed;
 Who, through this weary pilgrimage,
 Hast all our fathers led.
 Our vows, our prayers, we now present
 Before thy throne of grace;
 GOD of our fathers, be the GOD
 Of their succeeding race.
 Through each perplexing path of life
 Our wandering footsteps guide,
 Give us by day our daily bread,
 And raiment fit provide!
 O spread thy covering wings around,
 Till all our wanderings cease;
 And at our Father's lov'd abode
 Our feet arrive in peace!
 Now with the humble voice of prayer,
 Thy mercy we implore;
 Then with the grateful voice of praise
 Thy goodness we'll adore.

THE COMPLAINT OF NATURE.

Abridg'd from LOGAN.

FEW are thy days and full of woe,
 O man of woman born!
 Thy doom is written, dust thou art,
 And shalt to dust return.
 Alas! the little day of life
 Is shorter than a span;
 Yet black with thousand hidden ills
 To miserable man.
 Gay is thy morning, flattering hope
 Thy sprightly step attends;

But soon the tempest howls behind,
 And the dark night descends.

Before its splendid hour the cloud
 Comes o'er the beam of light;
 A pilgrim in a weary land,
 Man tarries but a night.

Behold! sad emblem of thy state,
 The flowers that paint the field;
 Or trees that crown the mountain's brow,
 And boughs and blossoms yield.

When chill the blast of winter blows,
 Away the summer flies,
 The flowers resign their sunny robes,
 And all their beauty dies.

Nipt by the year the forest fades;
 And shaking to the wind,
 The leaves toss to and fro, and streak
 The wilderness behind.

The winter past, reviving flowers
 Anew shall paint the plain,
 The woods shall hear the voice of spring,
 And flourish green again.

But man departs this earthly scene,
 Ah! never to return!
 No second spring shall e'er revive
 The ashes of the urn.

Th' inexorable doors of death,
 What hand can e'er unfold?
 Who from the carments of the tomb
 Can raise the human mould?

The days, the years, the ages, dark
 Descending down to night,
 Can never, never be redeem'd
 Back to the gates of light.—

So man departs the living scene,
 To night's perpetual gloom;
 The voice of morning ne'er shall break
 The slumbers of the tomb.

Where are our fathers! whither gone
 The mighty men of old?
 "The patriarchs, prophets, princes, kings,
 "In sacred books enroll'd?

"Gone to the resting place of man
 "The everlasting home,
 "Where ages past have gone before,
 "Where future ages come."

Thus nature pour'd the wail of woe,
 And urg'd her earnest cry;
 Her voice in agony extreme
 Ascended to the sky.

Th' Almighty heard: Then from his throne
 In majesty He rose;
 And from the Heaven, that open'd wide,
 His voice in mercy flows.

"When mortal man resigns his breath,
 "And falls a clod of clay,
 "The soul immortal wings its flight,
 "To never setting day."

"Prepar'd of old for wicked men
 "The bed of torment lies;
 "The just shall enter into bliss
 "Immortal in the skies."

TO CORRESPONDENTS.

REFLECTIONS on prayer, by *Asaph*, are received and approved. They shall appear in subsequent numbers. In these communications we recognise the hand of a respected friend, from whom we hope frequently to hear.

We have received the remarks of *Philalethes*. One of his subjects would not be interesting at the present day. The other might answer a good purpose in the form of a pamphlet.

Sketches of *Professor Tappan*, No. 3. will appear the next month.

Christophilus should be readily gratified with the insertion of his sensible remarks, in the *Panoplist*, (though we cannot subscribe to the correctness of his theological sentiments,) could we be assured they would not lead on to discussions, incompatible with the design and usefulness of this publication.

Communications from *Phi Beta*, and from *Petros* shall receive due attention.

The third Letter of *Constans*, came too late for this number. Our readers shall be gratified with it in our next.

Zuinglius will accept our thanks for his serious and pertinent observations, inserted in this number.

Crito is requested to continue his biblical criticisms.

The Anecdotes sent by *Amicus* were evidently collected with a very pious design, and may, in certain circumstances, be related with good effect. They are not exactly suited to the nature of the *Panoplist*.

We are much obliged to the *Friend*, who sent us the account of a charitable institution in St. Christophers. We shall be happy to make so excellent an institution, as extensively known, as possible.

We thank *H.* for his valuable communication, which shall have an early insertion.

Poetry. "The Widow's God," and "My Jesus," are under consideration.

. THE Editors, with much satisfaction, inform their patrons and the publick, that their list of subscribers is already so large and so fast increasing, that they have determined to give *forty eight* pages in future numbers, instead of *forty*, as promised in their proposals, without adding to the price.

. DELAYS and irregularities in delivering the numbers, complained of in some cases, have been unavoidable. Care will be taken to remedy them in future.

†† SUBSCRIBERS will please to recollect that payment is to be made for their numbers quarterly, to ASHUR ADAMS, of Charlestown, Agent for the Editors. Punctuality in the payments is respectfully solicited.

ERRATUM.—Page 116, col. 2. l. 30. for *distinguishing*, read *disguising*.

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